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Gog Productions
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we are warriors

a comp. about anti-oppression

we are warriors is project coming out of

a zine workshop with the theme of anti-

oppression. participants created art

pieces, wrote, and discussed various

aspects of anti-oppression principles

and practice. they answered such

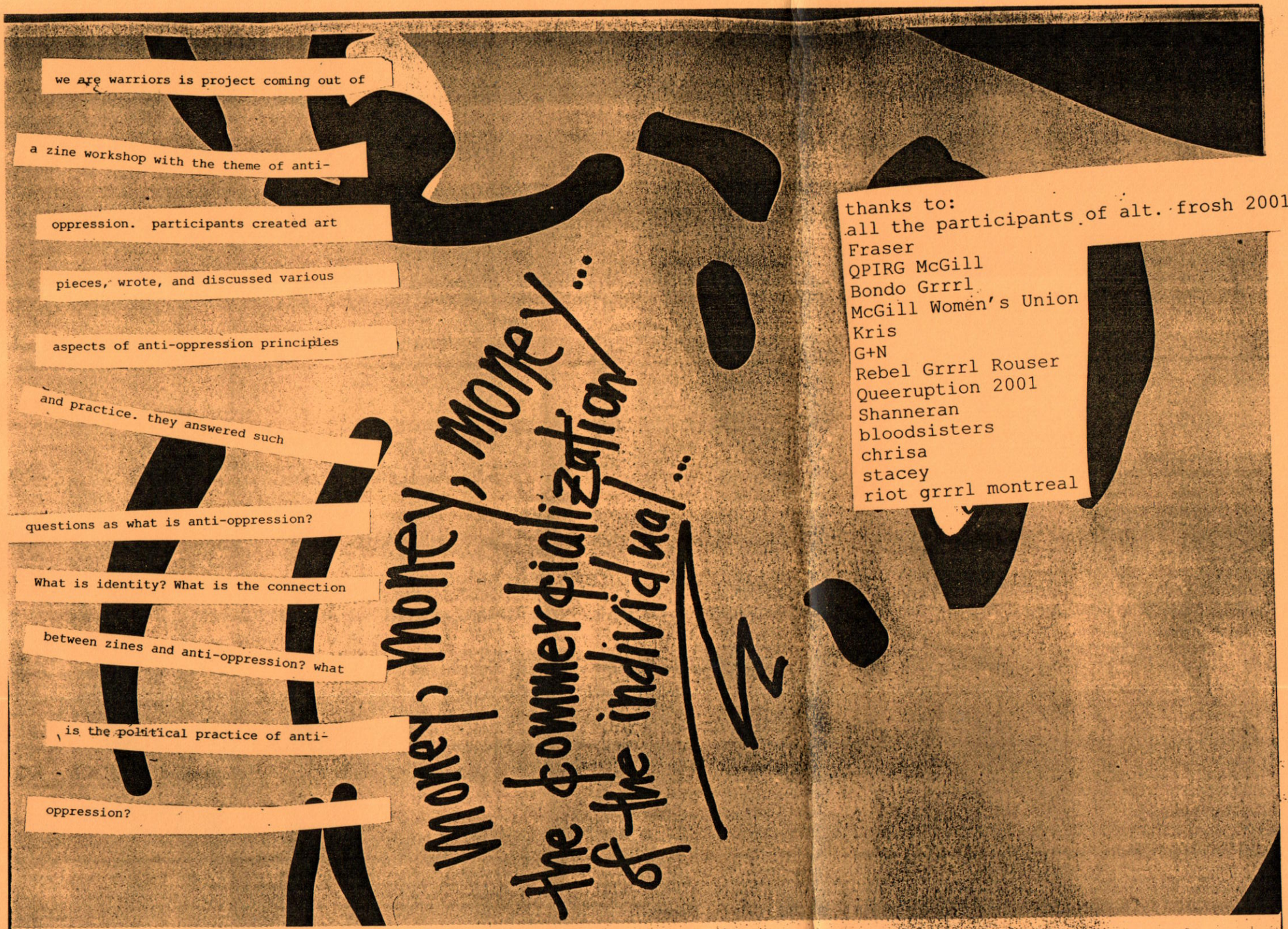
questions as what is anti-oppression?

What is identity? What is the connection

between zines and anti-oppression? what

is the political practice of anti-

oppression?



thanks to:
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chrisa
stacey
riot grrrl montreal

Punk-lad Love, Dyke-core and the Evolution of Queer Zine Culture in Canada

by Rob Teixeira

Combustible History

Queer zines are just barely in their twenties. A history of a mere two decades of cultural dysfunction and, as Bruce LaBruce and G.B. Jones put it in their 1989 Maximum Rock & Roll article, "fucking punk up the ass" may seem premature. Yet in this murky genre that continues to challenge and overturn and re-interpret dominant histories, a few years can be a lifetime - the months and weeks between all but forgotten queer zines marking the emergence of new styles and attitudes that still reverberate today.

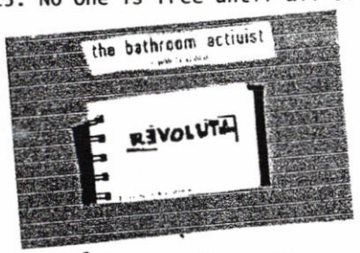
However premature a "history" of queer zines is in the grand scheme of things, there is the sense that something important, unique, and almost unprecedented occurred in the mid-to-late-80s that we are still trying to assess and come to terms with through the photocopied pages of today's queer zines. What is this mysterious sensibility? Dennis Cooper put it best when, in a 1992 article in the Village Voice, he described the fervour surrounding early Toronto queer zine, J.D.'s - largely responsible for giving voice to the queer-punk style and its politics - as "combustible romanticism."

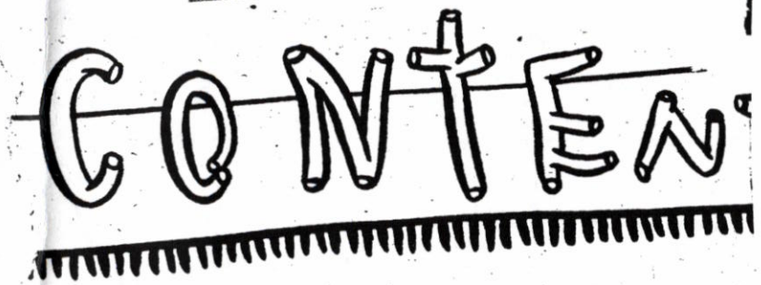
from: http://www.brokenpencil.com/features/queer-zine-culture.shtml

Tools for White Guys who are Working for Social Change and ... Society Based on Domination

By Chris Crass, Colours of Resistance

1. Practice noticing who's in the room at meetings - how many men, how many women, how many white people, how many people of color, is it majority heterosexual, are there out queers, what are people's class backgrounds. Don't assume to know people, but also work at being more aware.
2a. Count how many times you speak and keep track of how long you speak.
2b. Count how many times other people speak and keep track of how long they speak.
3. Be conscious of how often you are actively listening to what other people are saying as opposed to just waiting your turn and/or thinking about what you'll say next.
4. Practice going to meetings focused on listening and learning; go to some meetings and do not speak at all.
5a. Count how many times you put ideas out to the group.
5b. Count how many times you support other people's ideas for the group.
6. Practice supporting people by asking them to expand on ideas and get more in-depth, before you decide to support the idea or not.
7a. Think about whose work and contribution to the group gets recognized.
7b. Practice recognizing more people for the work they do and try to do it more often.
8. Practice asking more people what they think about meetings, ideas, actions, strategy and vision. White guys tend to talk amongst themselves and develop strong bonds that manifest in organizing. This creates an internal organizing culture that is alienating for most people. Developing respect and solidarity across race, class, gender and sexuality is complex and difficult, but absolutely critical - and liberating.
9. Be aware of how often you ask people to do something as opposed to asking other people "what needs to be done".
10. Think about and struggle with the saying, "you will be needed in the movement when you realize that you are not needed in the movement".
11. Struggle with and work with the model of group leadership that says that the responsibility of leaders is to help develop more leaders, and think about what this means to you.
12. Remember that social change is a process, and that our individual transformation and individual liberation is intimately interconnected with social transformation and social liberation. Life is profoundly complex and there are many contradictions. Remember that the path we travel is guided by love, dignity and respect - even when it is bumpy and difficult to navigate.
13. This list is not limited to white guys, nor is it intended to reduce all white guys into one category. This list is intended to disrupt patterns of domination which hurt our movement and hurt each other. White guys have a lot of work to do, but it is the kind of work that makes life worth living.
14. Day-to-day patterns of domination are the glue that maintain systems of domination. The struggle against capitalism, white supremacy, patriarchy, heterosexism and the state, is also the struggle towards collective liberation.
15. No one is free until all of us are free.





Principles of Anti-Oppressi

(from Los Angeles Direct Action Network)

- Power and privilege play out in ou group dynamics and we must continually struggle with how we challenge power and privilege in o practice.
- We can only identify how power an privilege play out when we are conscious and committed to understanding how racism, sexism, homophobia, and all other forms of oppression affect each one of us.
- Until we are clearly committed to anti-oppression practice all forms of oppression will continue to divide our movements

- Developing a anti-oppression practice is life long work and requires a life long commitment. No single workshop is sufficient for learning to change one's behaviors. We are all vulnerable to being oppressive and we need to continuously struggle with these issues.
- Dialogue and discussion are necessary and we need to learn how to listen non- defensively and communicate respectfully if we are going to have effective anti-oppression practice. Challenge yourself to be honest and open and take risks to address oppression head on.

Anti-*Oppression* Practice

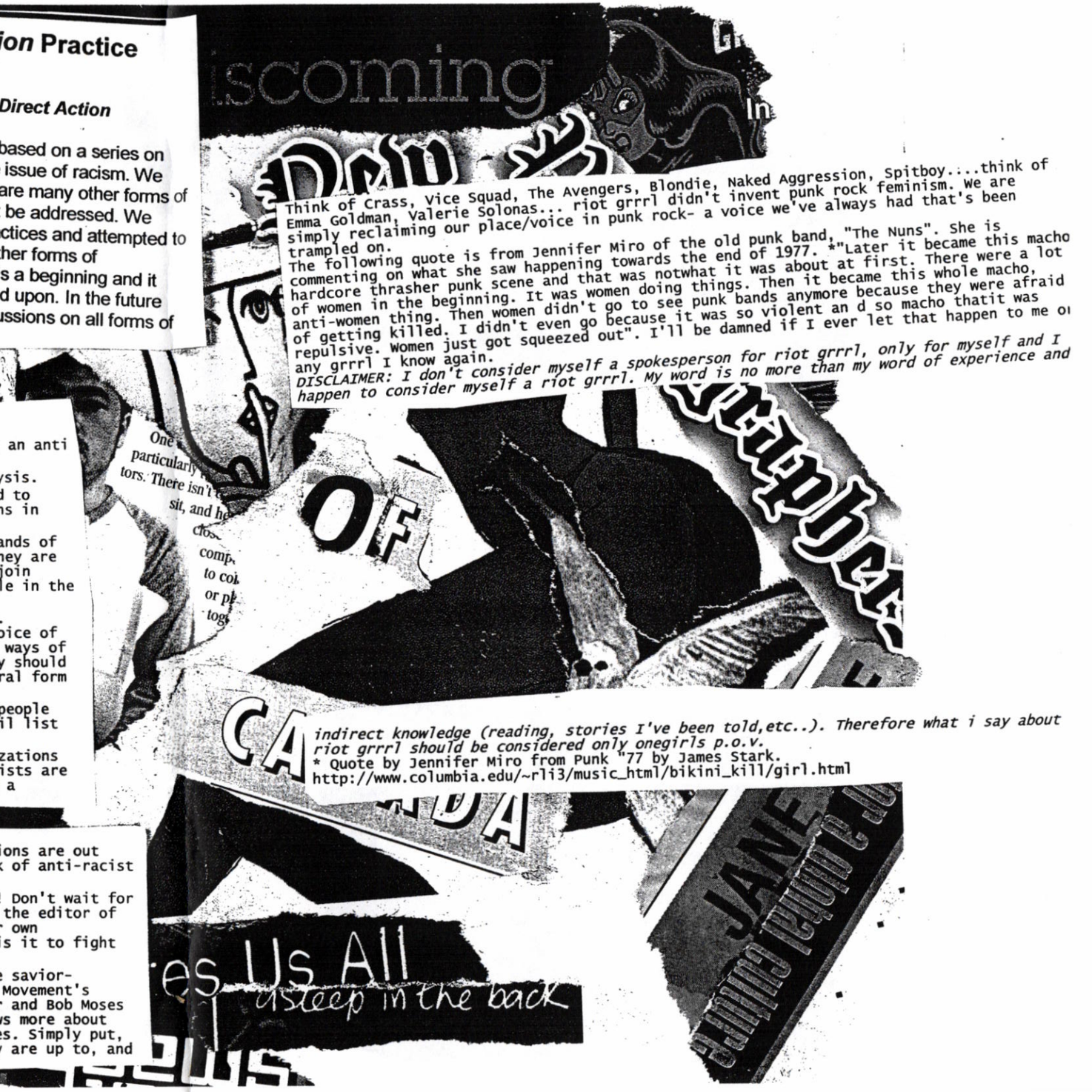
(from Los Angeles Direct Action Network)

These practices are based on a series on conversations on the issue of racism. We recognize that there are many other forms of oppression that must be addressed. We have taken these practices and attempted to generalize them to other forms of oppression. This list is a beginning and it needs to be expanded upon. In the future we will continue discussions on all forms of oppression.

Practical Suggestions

Here are some steps that white students can take to begin the process of building an anti racist movement:

- Include racial justice issues in your organizational discussions and analysis.
- Commit to doing serious work against racism as part of your organizing and to forming meaningful, principled alliances with people of color organizations in your communities.
- Make sure that your agenda isn't set before considering the goals and demands of activists of color. Too often, white activists think of the issues that they are working on as "universal" and approach activists of color asking them to join their "big tent". Why aren't white activists holding themselves accountable in the same way and viewing racism as a universal concern?
- Take steps to create a more tolerant culture within your own organization. Sometimes, white culture is "invisible", meaning that methods of work, choice of music, food, ways of communicating, etc., are thought of as "progressive" ways of doing things, instead of "white progressive" ways of doing things. One way should not be held up as "authentically progressive", especially when that cultural form is typically or historically white.
- Consider the needs of people of different backgrounds than your own. Can people with jobs attend your meetings? What about people with children? What email list or social scene do you have to be a part of, to hear about meetings?
- Work to build long term, authentic and trusting relationships with organizations led by people of color in your community. As we stated above, white activists are prone to "shopping" for minorities. Too often, when it comes time to host a conference or chose speakers for a rally, white activist organizations are out looking for brown faces, when they haven't supported the daily work of anti-racist organizations all year long.
- Speak up when people of color in your community are being attacked! Don't wait for the Black Student Union on your campus to write all the letters to the editor of your student newspaper. It is time for white people to police their own communities around these issues - after all, whose responsibility is it to fight racism in the white community?
- Listen harder, and better. Too often, white activists try to be the savior- instead of the ally. One of the legacies of the early Civil Rights Movement's organizing style, which came from people like Mrs. Fannie Lou Hamer and Bob Moses of SNCC, was the deeply rooted belief that there is no one who knows more about the experience of oppression than those who are oppressed themselves. Simply put, go to meetings of people of color organizations, find out what they are up to, and help out. Period.



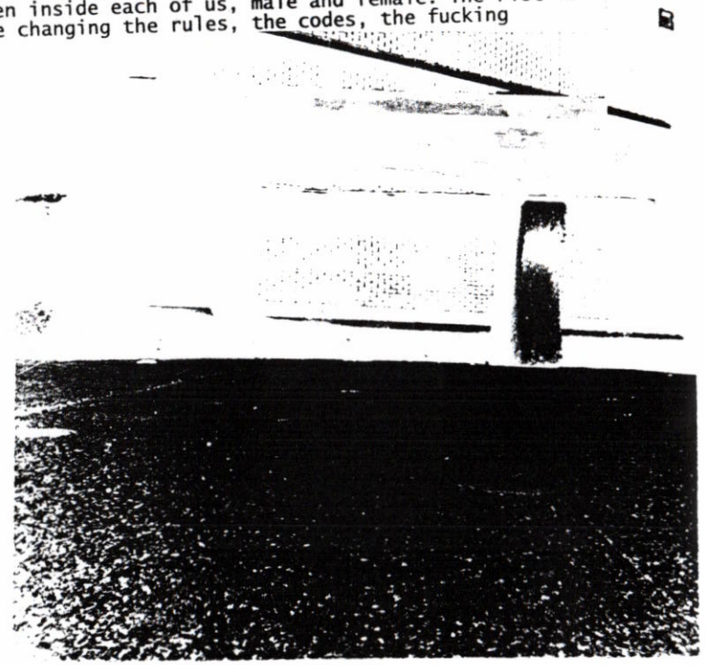
Think of Crass, Vice Squad, The Avengers, Blondie, Naked Aggression, Spitboy....think of Emma Goldman, Valerie Solonas... riot grrrl didn't invent punk rock feminism. We are simply reclaiming our place/voice in punk rock- a voice we've always had that's been trampled on.

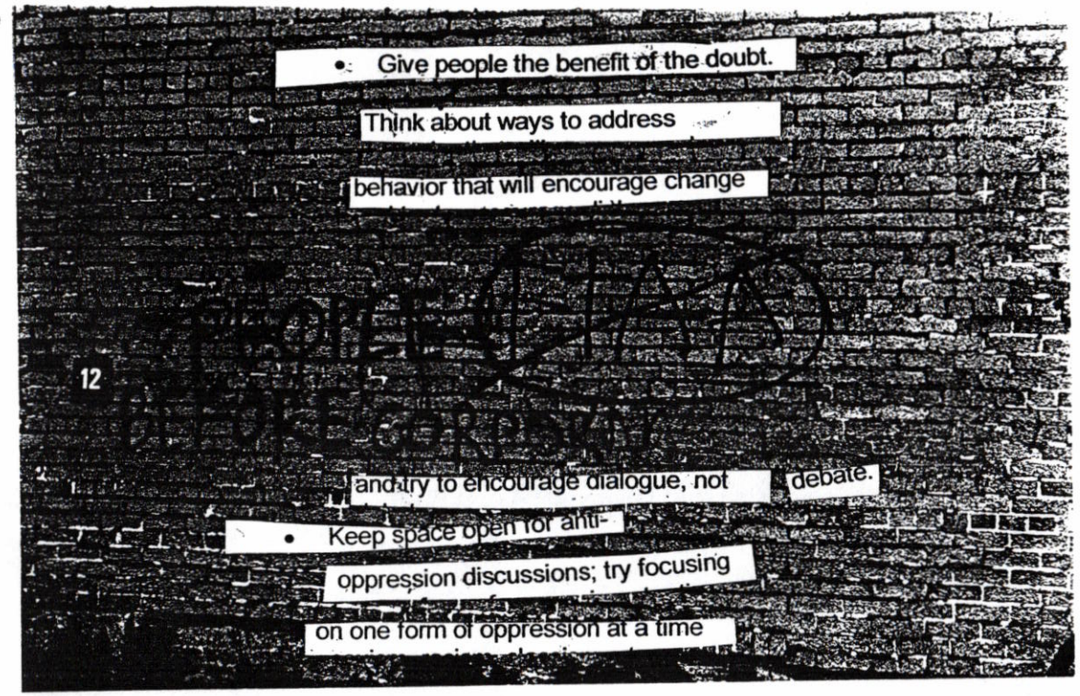
The following quote is from Jennifer Miro of the old punk band, "The Nuns". She is commenting on what she saw happening towards the end of 1977. *"Later it became this macho hardcore thrasher punk scene and that was notwhat it was about at first. There were a lot of women in the beginning. It was women doing things. Then it became this whole macho, anti-women thing. Then women didn't go to see punk bands anymore because they were afraid of getting killed. I didn't even go because it was so violent an d so macho thatit was repulsive. Women just got squeezed out". I'll be damned if I ever let that happen to me o any grrrl I know again.

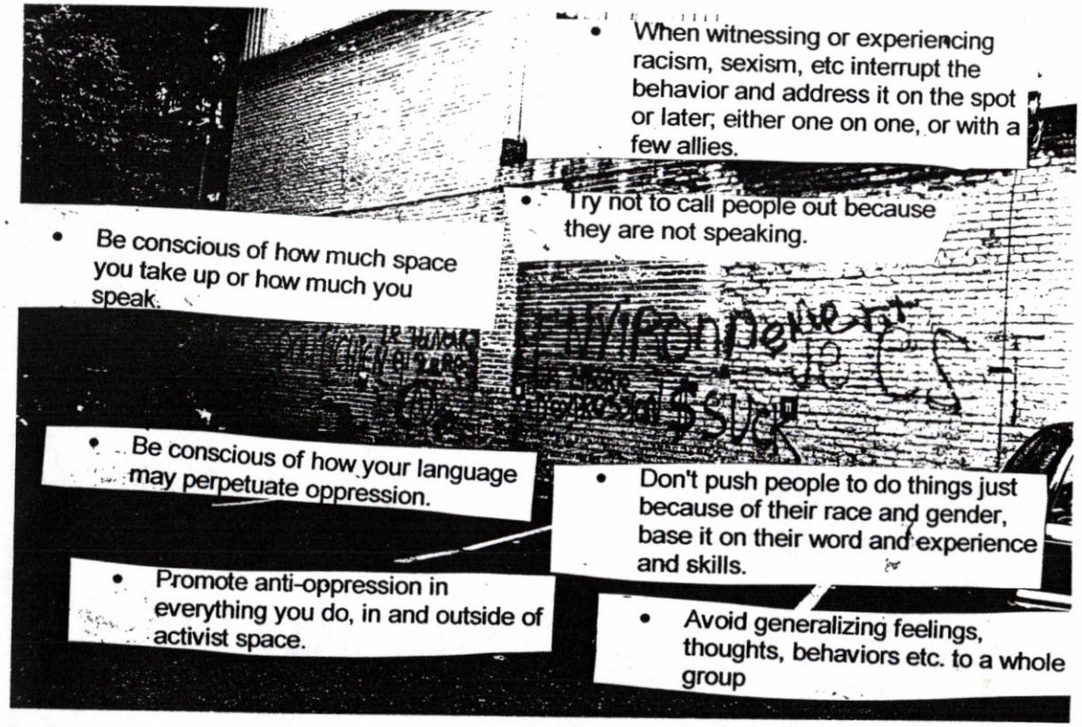
DISCLAIMER: I don't consider myself a spokesperson for riot grrrl, only for myself and I happen to consider myself a riot grrrl. My word is no more than my word of experience and indirect knowledge (reading, stories I've been told,etc..). Therefore what i say about riot grrrl should be considered only onegirls p.o.v.

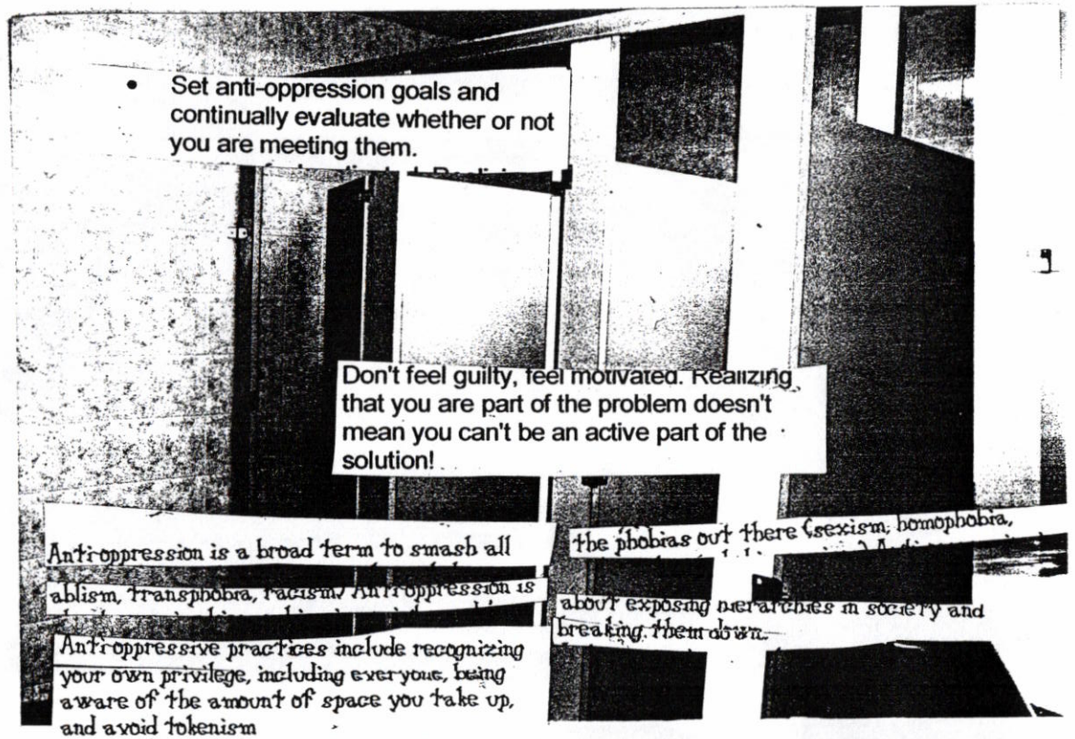
* Quote by Jennifer Miro from Punk "77 by James Stark.
http://www.columbia.edu/~rli3/music_html/bikini_kill/girl.html

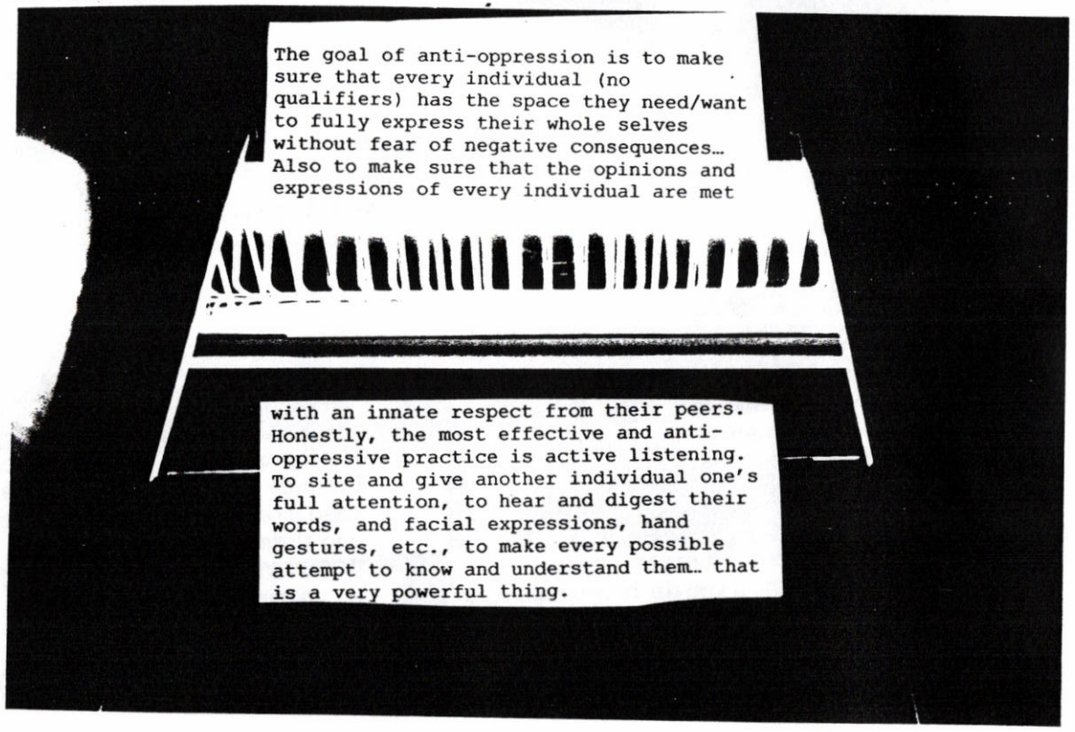
How can we fight the patriarchal, corporate, racist system when we're fighting each other? When punks are rejecting riot grrrl for not being punk enough, when riot grrrls are rejecting punks for not being conscious enough, it is apparent that all of us h ave let the media's image of us affect our behavior and treatment of each other. Riot grrrls - the strongest, the truest of us will outlast the trendiness. Our networking through mail, the inter net, through music, through zines and through the punk sce ne keeps us closely knit and strong. Just as the punk scene itself does the same - no matter how many records Offspring sells or how many cheerleaders wear Doc Martens with 100 dollar outfits. So where's the riot? The riot can happen inside each of us, male and female. The riot is something that happens everyday. we are changing the rules, the codes, the fucking standards.

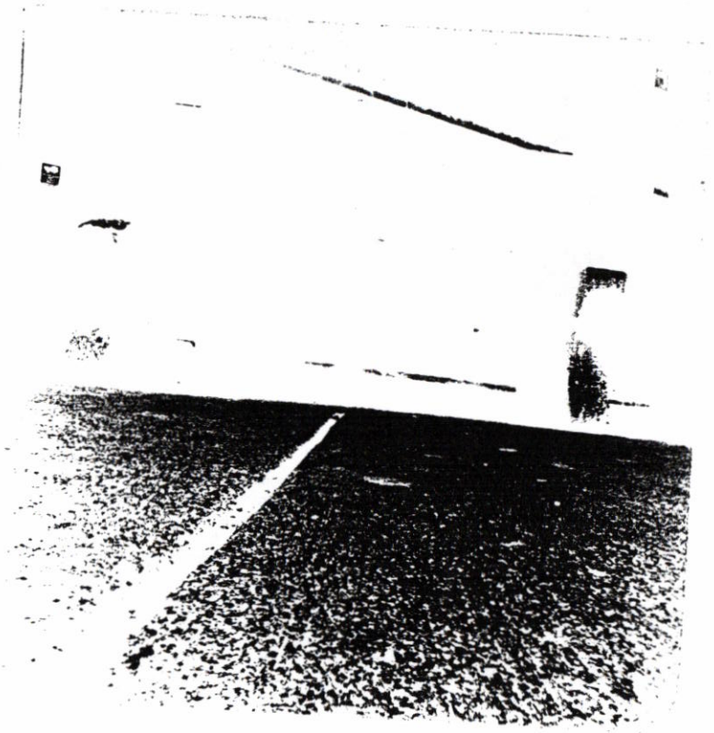



Give people the benefit of the doubt.
Think about ways to address
behavior that will encourage change
and try to encourage dialogue, not
debate.
Keep space open for anti-
oppression discussions; try focusing
on one form of oppression at a time

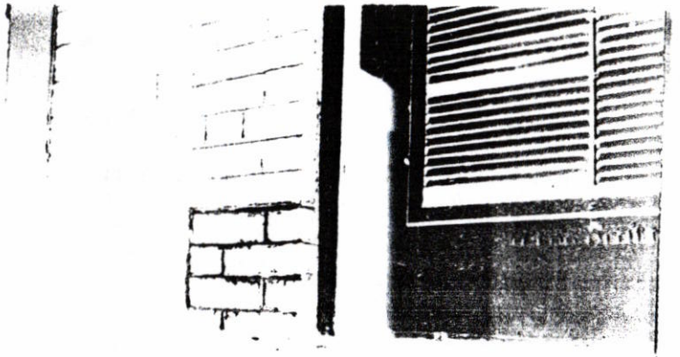

When witnessing or experiencing racism, sexism, etc interrupt the behavior and address it on the spot or later; either one on one, or with a few allies.
Try not to call people out because they are not speaking.
Be conscious of how much space you take up or how much you speak.
Be conscious of how your language may perpetuate oppression.
Don't push people to do things just because of their race and gender, base it on their word and experience and skills.
Promote anti-oppression in everything you do, in and outside of activist space.
Avoid generalizing feelings, thoughts, behaviors etc. to a whole group


• Set anti-oppression goals and continually evaluate whether or not you are meeting them.
Don't feel guilty, feel motivated. Realizing that you are part of the problem doesn't mean you can't be an active part of the solution!
Anti-oppression is a broad term to smash all
ablism, transphobia, racism. Anti-oppression is
Anti-oppressive practices include recognizing your own privilege, including everyone, being aware of the amount of space you take up, and avoid tokenism
the phobias out there (sexism, homophobia,
about exposing hierarchies in society and breaking them down.


The goal of anti-oppression is to make sure that every individual (no qualifiers) has the space they need/want to fully express their whole selves without fear of negative consequences… Also to make sure that the opinions and expressions of every individual are met
with an innate respect from their peers. Honestly, the most effective and anti-oppressive practice is active listening. To site and give another individual one's full attention, to hear and digest their words, and facial expressions, hand gestures, etc., to make every possible attempt to know and understand them… that is a very powerful thing.



The most destructive and inaccurate image of a riot grrrl portrayed by the media was that of a lesbian, man hating, ignorant, violent, bitter, bitch, an image that has followed feminism before it was feminism. Unfortunately, some girls, imitated the most negative aspects of this image blindly, giving riot grrrl a bad name. I disapprove of all violence outside of self- defense and am hurt when I hear stories of riot grrrls beating up boys "for no reason" or "because they are boys". Usually these storie s are bunk by the time they get back to us but I know this sometimes (rarely but sometimes) happens and it's embarrassing. Does this scenario sound familiar? It should...to each and every one of you. If you don't know what I'm talking about, turn on MTVright now. Chances are there' s a Green Day, Rancid, Nirvana, or clone of one of those three bands on. Is a rich, homophobic, sexist, jock with a wallet chain and Doc's a fair representation of a punk rocker? Is Sid Vicious even a realistic punker? What's happening to punk right no w and what happened to it in the early 80's is exactly what's happened to riot grrrl. For those of you who have had bad experiences with girls who call themselves riot grrrls, please remember that we are all fucking different! In every class, race, scene , etc. there are pollutant people - people who just want to get a piece of the action or feel like they belong

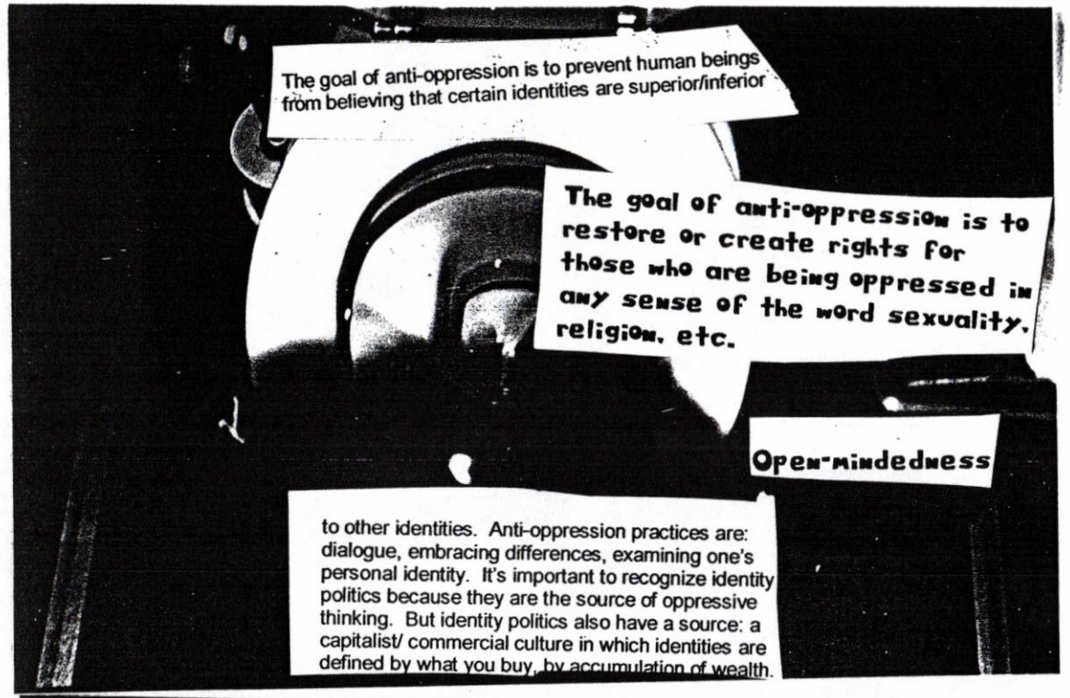


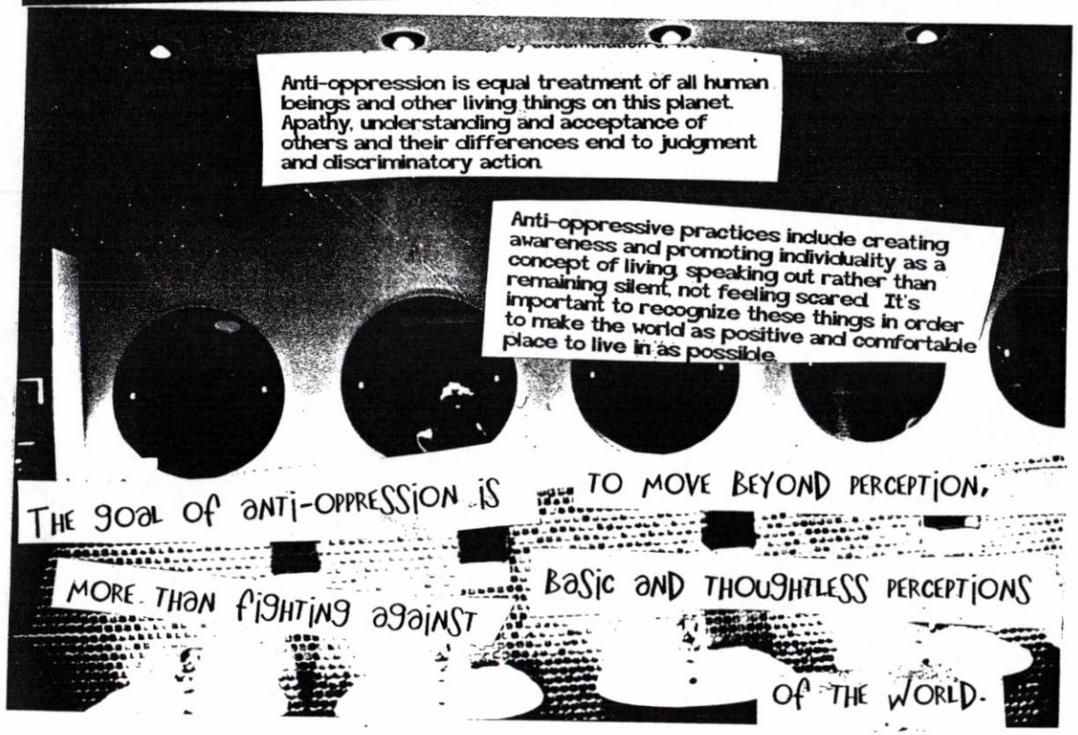
What is a RIOT GRRRL anyway?
By Spirit

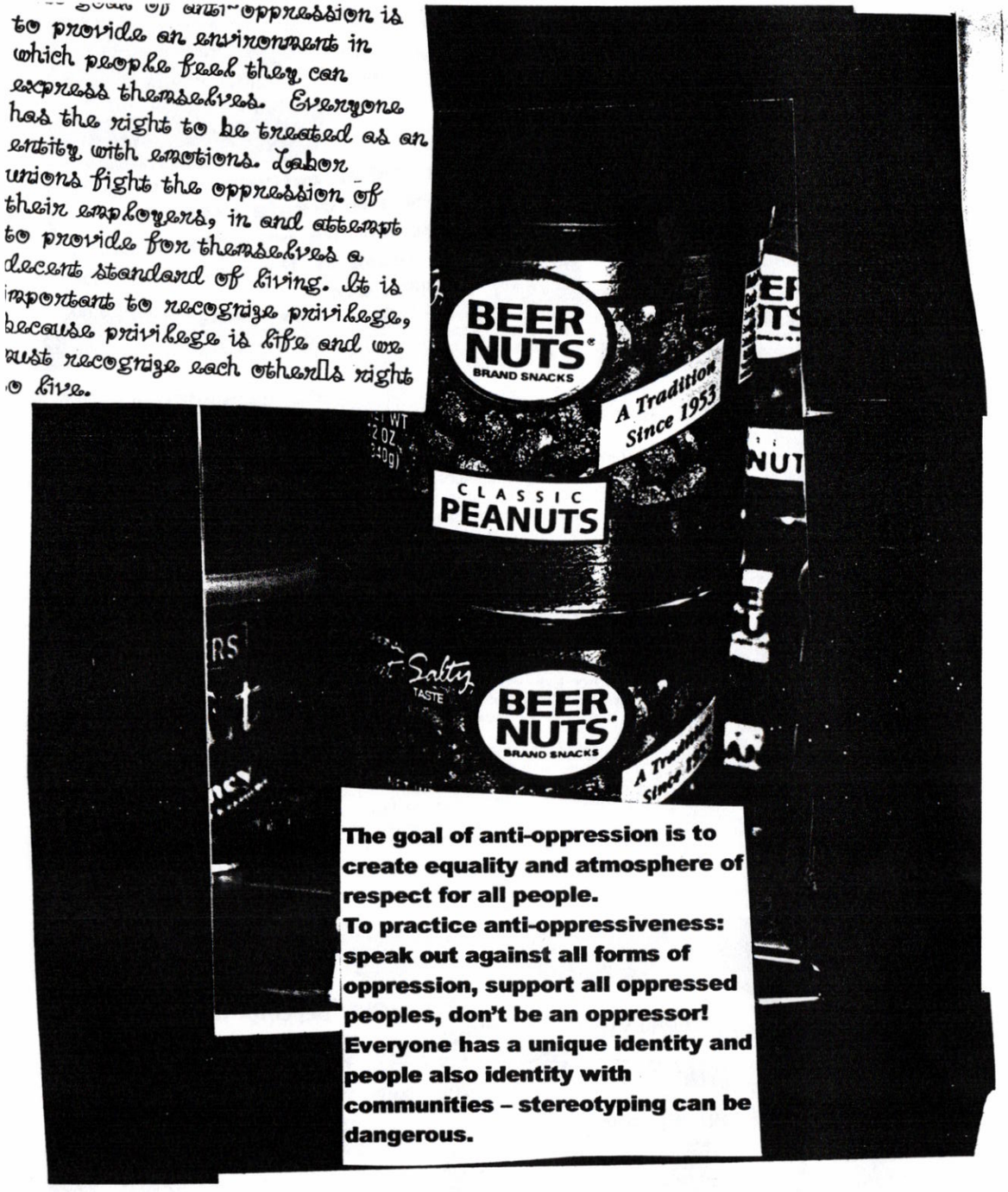
I was fourteen when I first heard about riot grrrl. By that time it had been all over MTV, fashion and news magazines and newspapers yet this was the first time I had heard of it - in a small local entertainment newspaper. I don't know how long riot grr rl had existed before the media got its slimy hands all over it but I know, from experience, how much it changed afterward.

I was attracted to the idea of riot grrrl initially because the beliefs I thought riot grrrl was about were ones I had always had myself. The San Jose punk scene isn't very political or issue oriented (not to say that it should or shouldn't be) so I of ten felt alienated and isolated in my beliefs which were all generally anarchistic, anti fascist, anti sexist, and anti homophobic. Most of the time I was the only girl around, when there were others everyone knew they wouldn't stay long - they were al ways just fucking one of the guys in the scene and they were never punx. I was surrounded by "punks" to whom punk had no meaning and my motivation was suppressed. My impression of riot grrrl as conveyed by that small article was: punk rock girls having the beliefs fore mentioned, creating a scene alternative to the one that they found themselves rejected by. It was that simple. Who can argue with that? The early riot grrrl scene was inclusive of boys and girls, preserved D.I.Y. punk rock methods and morals, and wasn't threatening to any oth er groups, people or interests. Riot grrrl -the idea, the movement, the non localized group, whatever -inspired literally hundreds of girls to do zines, start bands, collectives, distributions, have meetings etc. The uprising of riot grrrl has been the only activity in the scene most of us have seen in years yet most of you probably don't know what a riot grrrrl is and does, why we face so muchopposition or who started it.

I wont offer a definition because it wouldn't be fair to other grrrls to whom riot grrrl may mean something totally different. I will however offer my insight on what I have seen happen... After the height of mainstream media coverage, many of the more productive and popular chapters such as Olympia and D.C. decided to sort of "close up shop". Refusing to answer most of their mail, rejecting interview requests, changing meeting locations or canceling them all together seemed like the only way to stop further exploitation, misquoting, and such. If a barrette wearing, magic markered, thirteen year old looking 20 year old was what the words "riot grrrl" would be translated as, they didn't want it. The mainstream media-what seemed like the best medium for communication, the best way to spread "girl love" - had failed us. In fact, it had come close to destroying us. In some ways I think it did. Lots of girls have been inspired by the idea of riot grrrl after having heard about it through some maga zine or TV show. They've begun to question, challenge, create, demand...others have learned nothing more than a hot, new, cute way to dress.


The goal of anti-oppression is to prevent human beings from believing that certain identities are superior/inferior
The goal of anti-oppression is to restore or create rights for those who are being oppressed in any sense of the word sexuality, religion, etc.
Open-mindedness
to other identities. Anti-oppression practices are: dialogue, embracing differences, examining one's personal identity. It's important to recognize identity politics because they are the source of oppressive thinking. But identity politics also have a source: a capitalist/ commercial culture in which identities are defined by what you buy, by accumulation of wealth.


Anti-oppression is equal treatment of all human beings and other living things on this planet. Apathy, understanding and acceptance of others and their differences end to judgment and discriminatory action.
Anti-oppressive practices include creating awareness and promoting individuality as a concept of living, speaking out rather than remaining silent, not feeling scared. It's important to recognize these things in order to make the world as positive and comfortable place to live in as possible.
THE GOAL OF ANTI-OPPRESSION IS TO MOVE BEYOND PERCEPTION,
MORE THAN FIGHTING AGAINST BASIC AND THOUGHTLESS PERCEPTIONS
OF THE WORLD.

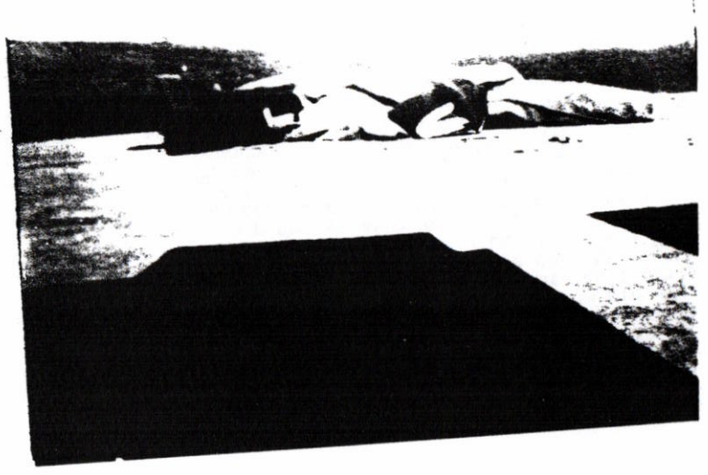


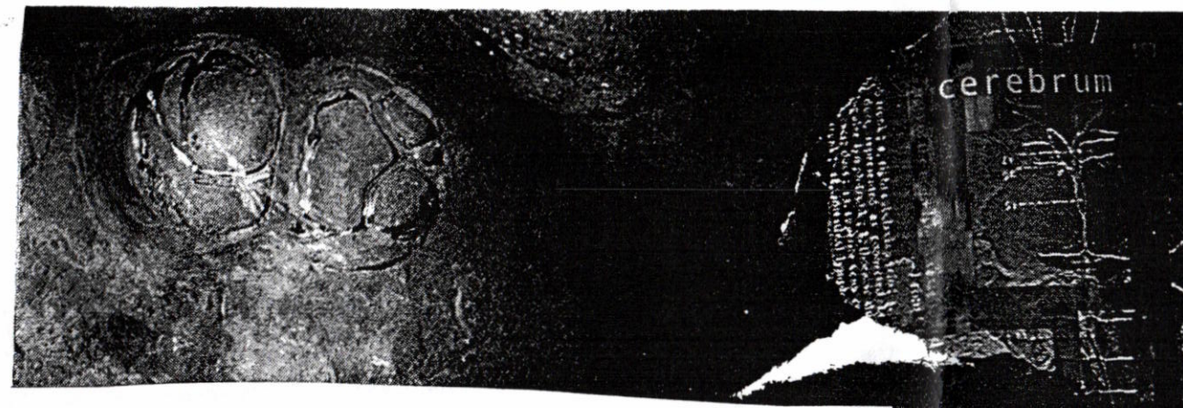
The goal of anti-oppression is to provide an environment in which people feel they can express themselves. Everyone has the right to be treated as an entity with emotions. Labor unions fight the oppression of their employers, in and attempt to provide for themselves a decent standard of living. It is important to recognize privilege, because privilege is life and we must recognize each otherlls right to live.

The goal of anti-oppression is to create equality and atmosphere of respect for all people.
To practice anti-oppressiveness: speak out against all forms of oppression, support all oppressed peoples, don't be an oppressor!
Everyone has a unique identity and people also identity with communities – stereotyping can be dangerous.

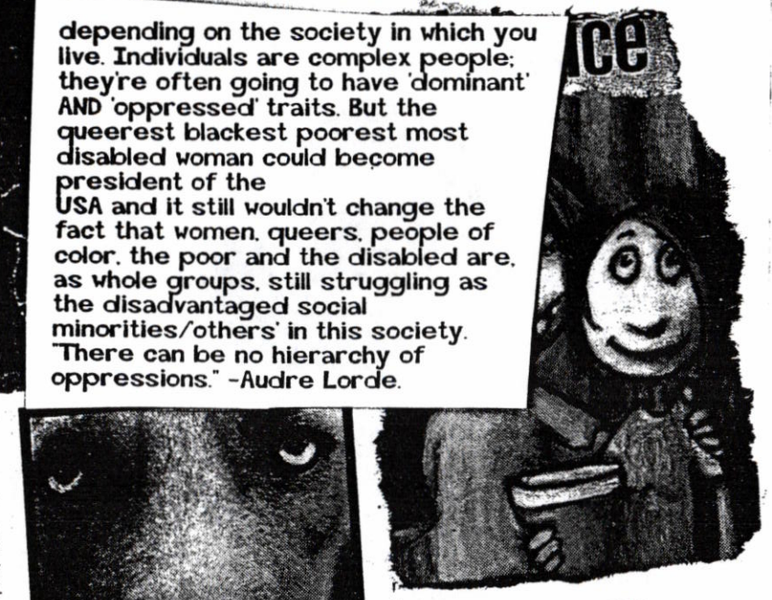
feelincluded in and can understand in our own ways.
BECAUSE we wanna make it easier for girls to see/hear each other's work so that we can share strategies and criticize-applaud each other.
BECAUSE we must take over the means of production in order to create our own moanings.
BECAUSE viewing our work as being connected to our girlfriends-politics-real lives is essential if we are gonna figure out how we are doing impacts, reflects, perpetuates, or DISRUPTS the status quo.
BECAUSE we recognize fantasies of Instant Macho Gun Revolution as impractical lies meant to keep us simply dreaming instead of becoming our dreams AND THUS seek to create revolution in our own lives every single day by envisioning and creating alternatives to the bullshit christian capitalist way of doing things.
BECAUSE we want and need to encourage and be encouraged in the face of all our own insecurities, in the face of beergutboyrock that tells us we can't play our instruments, in the face of "authorities" who say our bands/zines/etc are the worst in the US and
BECAUSE we don't wanna assimilate to someone else's (boy) standards of what is or isn't
BECAUSE we are unwilling to falter under claims that we are reactionary "reverse sexists" AND NOT THE TRUEPUNKROCKSOULCRUSADERS THAT WE KNOW we really are
BECAUSE we know that life is much more than physical survival and are patently aware that the punk rock "you can do anything" idea is crucial to the coming angry grrrl rock revolution which seeks to save the psychic and cultural lives of girls and women everywhere, according to their own terms, not ours.
BECAUSE we are interested in creating non-heirarchical ways of being AND making music, friends, and scenes based on communication + understanding, instead of competition + good/bad categorizations
BECAUSE doing/reading/seeing/hearing cool things that validate and challenge us can help us gain the strength and sense of community that we need in order to figure out how bullshit like racism, able-bodieism, ageism, speciesism, classism, thinism, sexism, anti-semitism and heterosexism figures in our own lives.
BECAUSE we see fostering and supporting girl scenes and girl artists of all kinds as integral to this process.
BECAUSE we hate capitalism in all its forms and see our main goal as sharing information and staying alive, instead of making profits of being cool according to traditional standards.
BECAUSE we are angry at a society that tells us Girl=Dumb, Girl=Bad, Girl=Weak
BECAUSE we are unwilling to let our real and valid anger be diffused and/or turned against us via the internalization of sexism as witnessed in girl/girl jealousism and self defeating girltype behaviors
BECAUSE I believe with my wholeheartmindbody that girls constitute a revolutionary soul force that can, and will change the world for real.

from bikini kill fanzine #2





depending on the society in which you live. Individuals are complex people; they're often going to have 'dominant' AND 'oppressed' traits. But the queerest blackest poorest most disabled woman could become president of the USA and it still wouldn't change the fact that women, queers, people of color, the poor and the disabled are, as whole groups, still struggling as the disadvantaged social minorities/others' in this society. "There can be no hierarchy of oppressions." -Audre Lorde.



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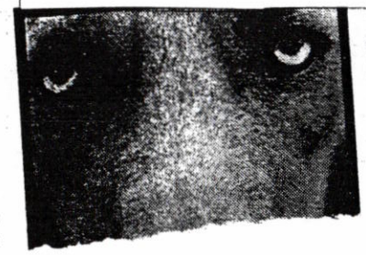


The Truth That Never Hurts : Writings on Race, Gender, and Freedom by Barbara Smith

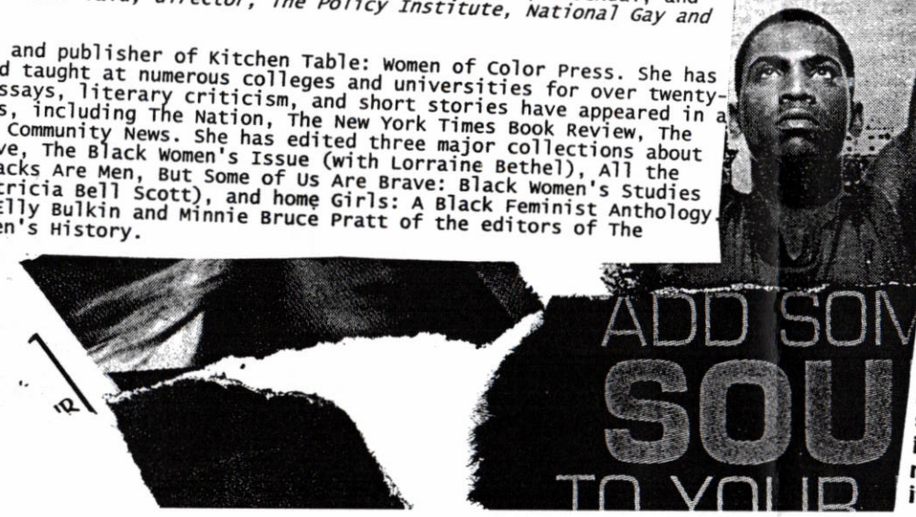
"At every moment of serious political crisis- and no thinking person can argue that ours is not such a moment- certain writers step forward with words that seem to ring from the very heart of history. Barbara Smith is certainly one of these writers, and her new book, electrifying, thought-provoking, illuminating, eloquent, harsh, and funny, is essential reading. Whether you agree with everything she says is not important; the essays in this book will revivify your heart and mind and reawaken a passion for activism and for justice." -- *Tony Kushner, playwright*

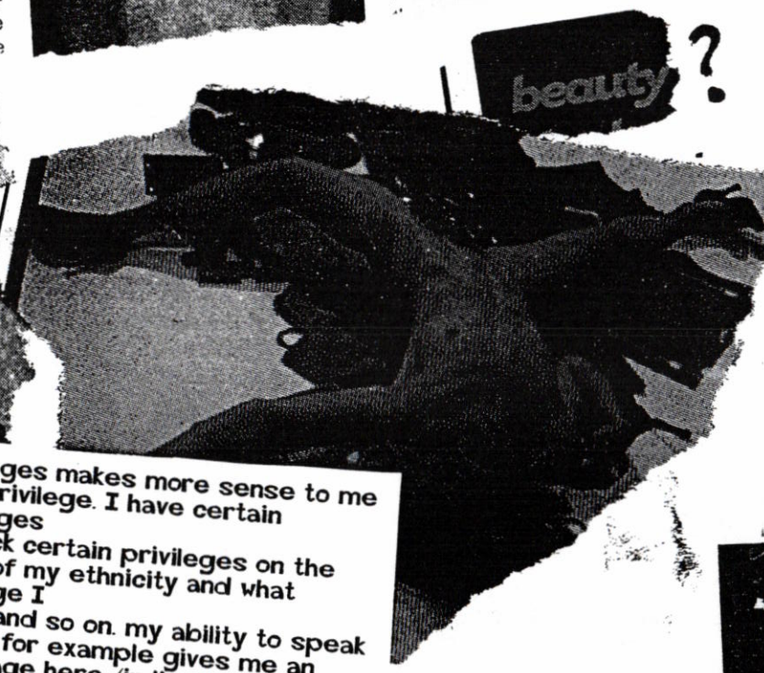
"Sobering in what it has to tell us, The Truth That Never Hurts forces us to face those truths that disrupt the placid surfaces of our lives. A personal/political odyssey that documents some of the most critical moments in the last three decades of our national life, Smith's book forces us to new levels of awareness. Her piercing eye and uncompromising search for human justice for all make this volume must-reading for everyone who cares about the future." *Nellie Y. McKay, co-editor, The Norton Anthology of African American Literature*

"Barbara Smith's uncompromising intelligence helped invent the politics of intersection which grounds progressive thinking today. These essays deliver trenchant analysis from one of the most original, astute, and practical thinkers in the gay, lesbian, bisexual, and transgender movement." -- *Urvashi Vaid, director, The Policy Institute, National Gay and Lesbian Task Force*

About the Author

Barbara Smith is co-founder and publisher of Kitchen Table: Women of Color Press. She has been writer in residence and taught at numerous colleges and universities for over twenty-five years. Her articles, essays, literary criticism, and short stories have appeared in a wide variety of publications, including The Nation, The New York Times Book Review, The Black Scholar, Ms., and Gay Community News. She has edited three major collections about Black women: Conditions: Five, The Black Women's Issue (with Lorraine Bethel), All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies (with Gloria T. Hull and Patricia Bell Scott), and home Girls: A Black Feminist Anthology. She is also co-author with Elly Bulkin and Minnie Bruce Pratt of the editors of The Readers Companion to US Women's History.





privileges makes more sense to me than privilege. I have certain privileges and lack certain privileges on the basis of my ethnicity and what language I speak and so on. my ability to speak English for example gives me an advantage here. (in live in the US in a neighborhood where most people speak it as a first or second language.) but most people in the world don't speak it.

manifesta of a grrrl with a marker

graffitigrrrl@hotmail.co

I am a rebel-grrrl-rouser.

I am grrrl-style theorist.

I am reclaiming my space.

I am a graffiti artist-scribbler.

I am a heartfelt revolutionary.

I use my graffiti-action style art/theory to reclaim "public" space for grrrls and women.

I am subverting an image of dominance.

Girl on gIRL Productions

http://members.tripod.com/gogproductions

Riot

SMASH THE PATRIARCHY!

FIONA SMYTH

RESOURCES
Factsheet5: www.factsheet5.com
zander distro

http://panderzinedistro.com/cgi-bin/lkonboard/lkonboard.cgi
girl swirl conspiracy
http://www.girlswirl.net/cgi-bin/lkonboard/lkonboard.cgi-
bloodsisters: montreal based menstrual activism
http://bloodsisters.org/bloodsisters/
riotgrrl montreal http://www.angelfire.com/indie/grrrls/
alicide: the folk duo's official homepage
http://www.alicide.com
stella: a resource for sex workers
http://www.walnet.org/csis/groups/stella/
CLAC-la convergence des luttes anti-capitalistes
http://tao.ca/~clac/
QPIRG McGill
http://ssmu.mcgill.ca/qpirg/
McGill Women's Union
http://ssmu.mcgill.ca/wmnu/
Queer McGill
http://ssmu.mcgill.ca/queer/
L'androgyne: montreal's queer/feminist bookstore
Girl on gIRL Productions
http://www.neoagent.net/girlongirl

depress even further the poor state of women's' education. Between 1980 and 1988 the total spending on education in sub-Saharan Africa fell from $11 billion (US dollars) to $7 billion and enrollment rates for primary-school fell from 77.1 percent in 1980 to an estimated 66.7 percent 1990. Families are forced to choose whether to educate their sons or daughters. In cultures that value men over women, girls are pulled out of school and often sent to work. In Africa, female school enrollment dropped in the 1980's, and by 1990, on average, only 37 percent of all school-age girls were enrolled in the first or second level of education. Given this harsh reality, it is unsurprising that, of the 1.2 billion people living in poverty worldwide, 70 percent are women.

Healthcare has been a key target of IMF and World Bank privatization efforts. Countries are forced to cut spending on health care while implementing "user fees," a common Structural Adjustment policy intended to defray the costs of healthcare and compensate for the lack of government funding. Despite added user fees, and possibly resulting from them, the quality of healthcare has not increased but decreased in borrowing nations, many of which are plagued by the AIDS epidemic. According to recent statistics cited by the National Organization of Women, in sub-Saharan Africa, one in four women aged 20 to 29 is infected with HIV-AIDS. One in four young girls in developing countries suffers from iodine deficiency, and nearly a half billion women are stunted from malnutrition. As horrifying as these figures may be, they are hardly surprising in the context of privatization through which the vast majority of a country's population has little or no access to medical attention. For instance, Zimbabwe's per capita expenditure on healthcare dropped from $6.00 in 1990 to $3.84 in 1994, while the maternal mortality rate rose from 90 deaths per 100,000 live births in 1990 to 168 per 100,000 in 1993.

A brief look at the way politicians make decisions regarding what should be sacrificed to maintain "economic stability" gives us insight into the way sexism is often used as a tool in enforcing globalization on corporate terms. As Bob Naiman of the Center for Economic and Policy Research reminds us, the Clinton Administration "swapped the ability of U.S.-funded international family planning groups to advocate for abortion rights" for more money for the IMF in the 1999 Budget. This lack of commitment to women's rights to protect and make choices regarding their own bodies helped pave the way for the passage, under President Bush, of the infamous "global gag rule" which bans all aid to international health organizations that provide abortion services. At the same time, treating women's lives like bargaining chips meant the strengthening of an institution whose policies force health care cuts that have proved lethal to women and men alike.

from www.globalizethis.org

A true story (about me!)...

Once upon a time, there was a girl who shaved her legs. Hair was messy and ugly and gross. ☹ One day, the girl met this really !RAD! grrl who did not shave her legs. "Wow!" she thought, "her legs are hairy and beautiful and sexy." From that day on, the girl no longer shaved her legs. She was sexy and wonderful and free. ☺

The End

zine distro.

- seller of fine feminist publications . . .

- Seeking to distribute yr feminist zines and other diy projects.

A project of the mcgill women's union

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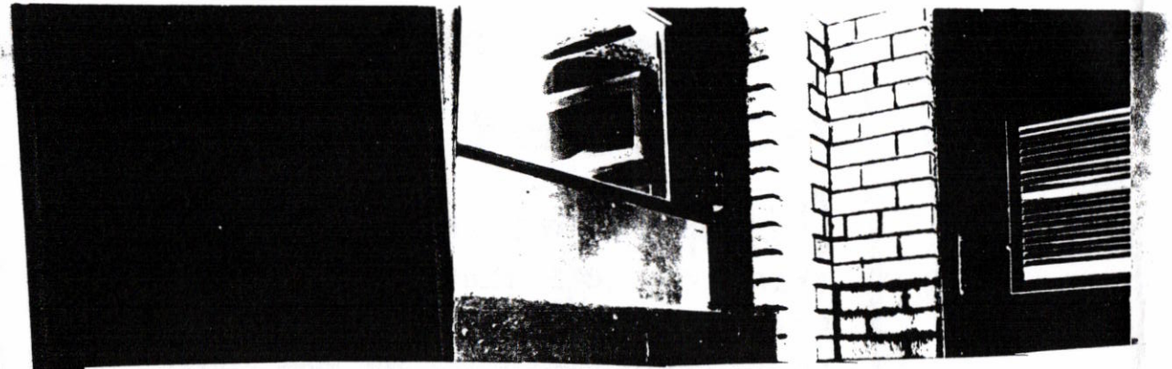


She starts by asking questions about the category "woman:" who does it include, and how do we know who it includes? And who decides what's in this category anyway? We've already gone over this: in phallogocentric western discourse, "woman" is always the other of "man", hence excluded from culture or the Symbolic. In feminist theory, "woman" is universal category, which thus excludes ideas of differences among women (differences of race, class, or sexuality, for example). Both types of theory--psychoanalytic and feminist--rely on a notion of "woman" as referring to an essence, a fact, a biological given, hence a universal.

Given the pomo emphasis on discarding universals, "grand narratives," comprehensive categories, Butler says we need to think about "woman" as multiple and discontinuous, not as a category with "ontological integrity." She turns to psychoanalytic theory to do so. She gives an overview of Freud and Lacan (pp. 326-327) as setting up "woman" as eternal abstract universal category, and implicates Irigaray in doing same thing.

Then she points to the poststructuralist theoretical feminists who destabilize the concept of the subject as masculine/male by saying that the female isn't a subject, isn't fully in the Symbolic, that "woman" is on the margins, in the body, and is thus more free to play than man. But, if "woman" is not a subject, can she have agency? And if there is no normative or unitary concept of "woman," can we have feminism as movement/theory? If there's no single "woman," then there can be no single feminism.

Thus the problem is to think about woman as fragmentations, and about feminism without a single unitary concept of woman.

Butler then looks at psychoanalysis as a "grand narrative," about how "woman" as a unitary category is formed. Psychoanalysis is a story about origins and ends, which includes some aspects, and excludes others, as Butler notes on p. 329. The story starts with a utopian nondifferentiation of the sexes, which is ended by enforced separation and the creation of difference. This narrative "gives a false sense of legitimacy and universality to a culturally specific and, in some cases, culturally oppressive version of gender identity."

In a way, Butler is asking the question about what happens in a psychoanalytic paradigm if you don't have a mom and dad and no one else; if you're raised by single parent, or two parents of the same sex, or by a grandmother, etc. She looks at how the Freudian "grand narrative" privileges a certain story, certain pattern of identifications, that supposedly produce a coherent unified gendered self (man, woman, masculine, feminine), and says no, that's not how it really works--you could have variations, fragmented identities, discontinuous or provisional understandings of our gender identities based on wider variety of identifications, beyond just mother/father/child.

from:
http://www.cddc.vt.edu/feminism/

Girl on gIRL Productions, a revolutionary feminist publication "stunt" of handbooks and zines. Gog Productions produces the bathroom activist, a guide to graffiti and politicizing a "private" space. They also collect feminist art and writing as well as ideas for feminist activism.

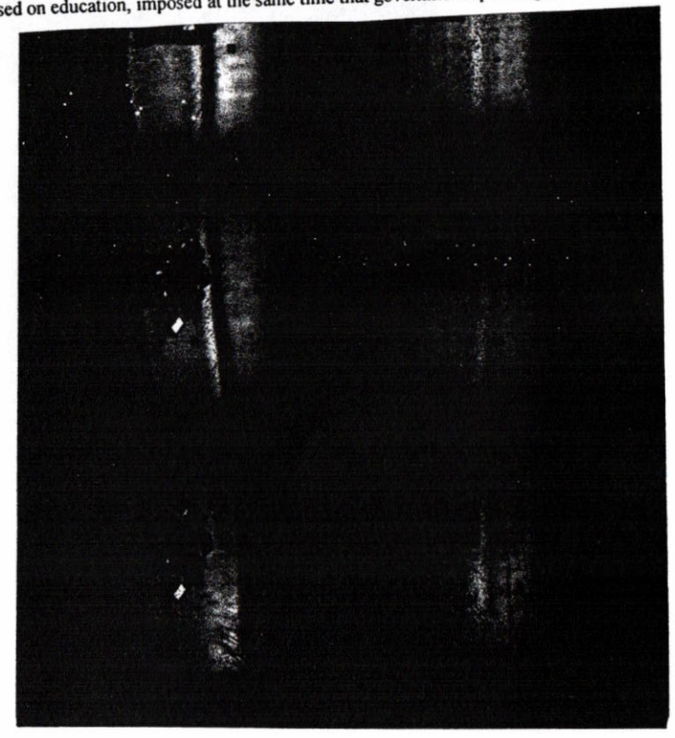
The "structural adjustment" policies of deregulation and privatization with which nations must comply in order to receive IMF loans mean lower wages, fewer social services and worse medical care for working people not only debtor nations, but in all countries. Women, who already face wage and job discrimination and receive poorer education and medical treatment because of their gender, are often the hardest hit when existing laws protecting unionization, wages and working conditions are taken off the books, when fee: are charged for schooling, and when the privatization of Medicare and the protection of patented drugs places basic healthcare even farther out of reach for ordinary people.

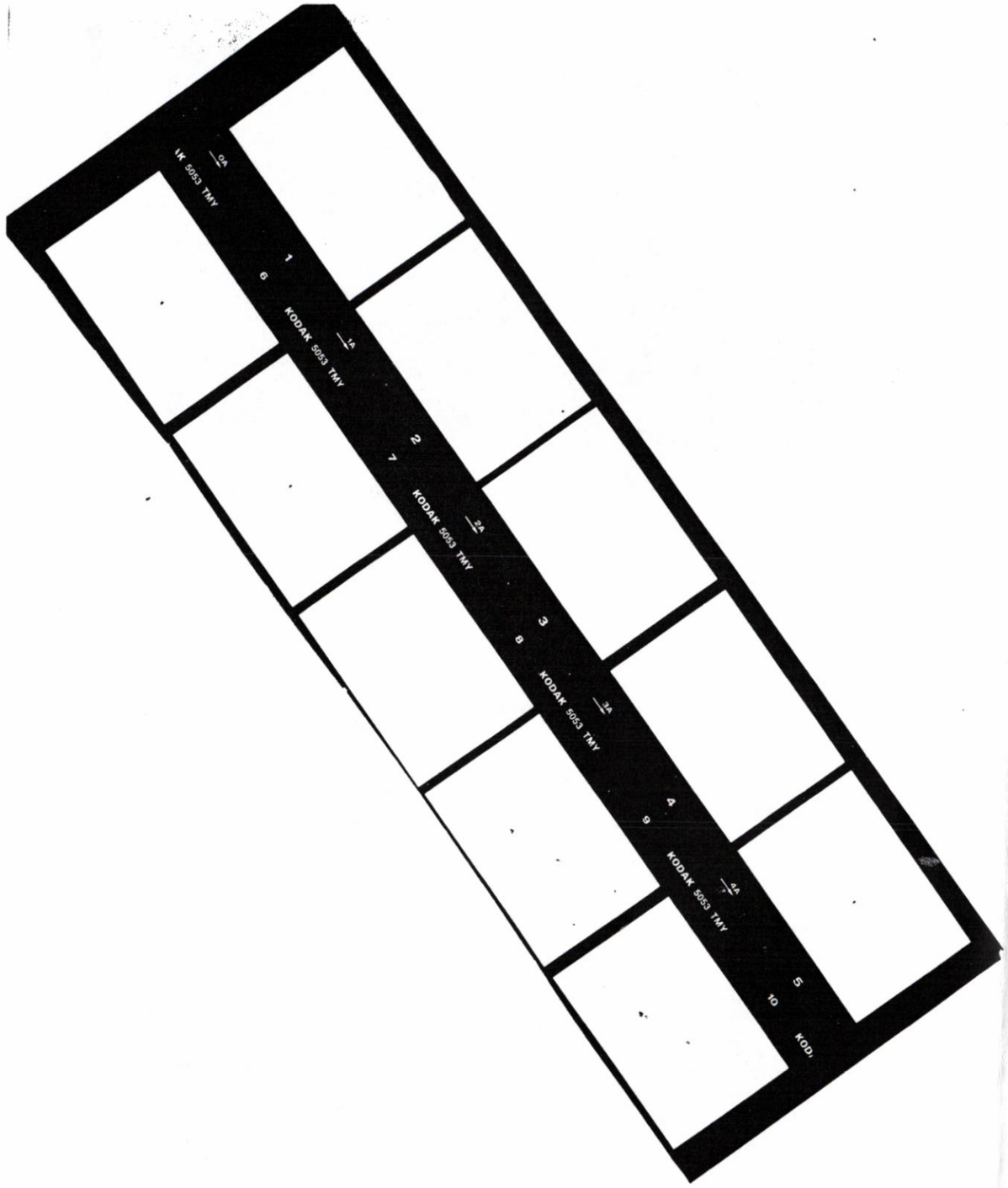
When the IMF policies destroy the labor legislation that workers have fought so hard for in the past, corporations are given free reign to implement the hazardous conditions, long hours, and unlivable wages associated with sweatshop labor. Since women's labor is already valued less than men's across the world, women have fewer opportunities to find better employment and are more readily given the worst jobs. Furthermore, privatization and slashing of social services leaves many women, who generally hold many public sector jobs, unemployed. Hence, 90 percent of sweatshop workers internationally are women. The International Labor Organization reports that women's formal-sector (regulated) employment in Africa has decreased from ten percent in 1980 to under eight percent i 1990. This has pushed women into poorly paid, often dangerous jobs in the informal sector.

Structural adjustment policies place an emphasis on producing crops and products for export rather than internal consumption, and bringing foreign business into debtor countries. In countries where agriculture is not a major export, cheap labor becomes the big draw for foreign capital. And in some cases, women themselves have become the exports. Migration of women from Indonesia to th Middle East has increased from 8,000 in 1979 to100,000 today. In 1994 Filipino women accounted for 60 percent of the 675,000 documented overseas workers. Women often work as domestic help, nurses or waitresses. Some enter the sex industry.

Women also compensate for low wages or unemployment by contracting-out their skills to produce piecework or baked goods prepared at home, thus blurring blurs the line between work and home.

Not only does privatization result in unemployment for public-sector workers, but badly needed social services become expensive a unavailable. User fees have also been imposed on education, imposed at the same time that government spending on education is c





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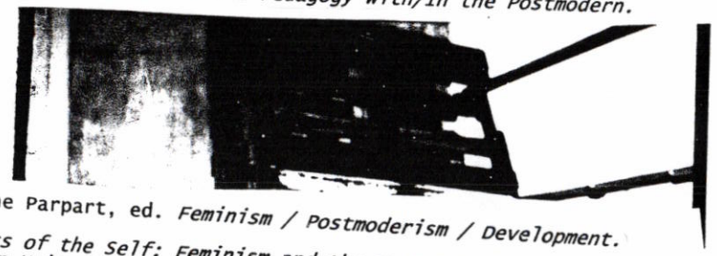

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46% of Ugandan women, 60% of Tanzanian women, 42% of Kenyan women, 40% of Zambian women report regular physical abuse, and 81% of married Nigerian women report regular physical abuse.

In a study in a South African hospital of children under age 15 in whom a diagnosis of child abuse was considered, 45 percent of the children reported having been the target of sexual abuse. Thirty-one percent reported being physically abused, and sexual abuse was suspected but not confirmed in another 14 percent of the

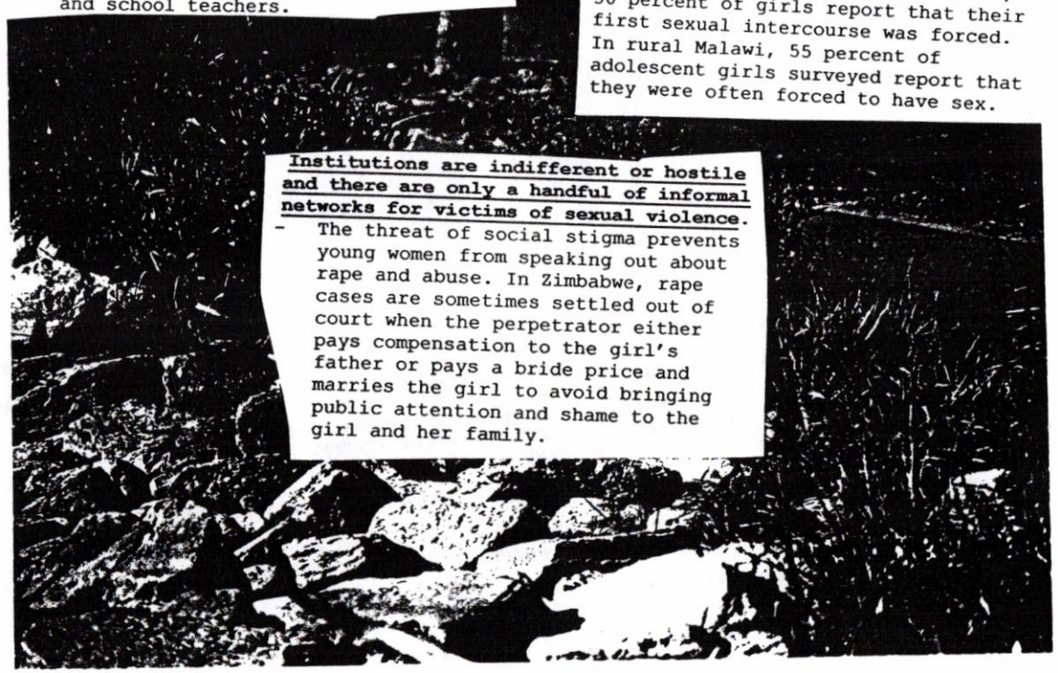
- A study in Uganda revealed that 49 percent of sexually active primary school girls say they had been forced to have sexual intercourse

admit receiving gifts in the form of money, ornaments and clothes from their partners when they engaged in sex for the first time. In Uganda, twenty-two percent of primary school girls anticipate receiving gifts or money in exchange for sex.

- Abuse takes place in both urban and rural environments. A study in a rural population of South Africa found that 51 percent of children between six months and 15 years of age receiving medical treatment for sexual abuse have been abused by a neighbor, an acquaintance, a lodger or a stranger. Studies conducted in a city in Zimbabwe found that half of reported rape cases involve girls less than 15 years of age and that girls are most vulnerable to sexual abuse by male relatives, neighbors and school teachers.

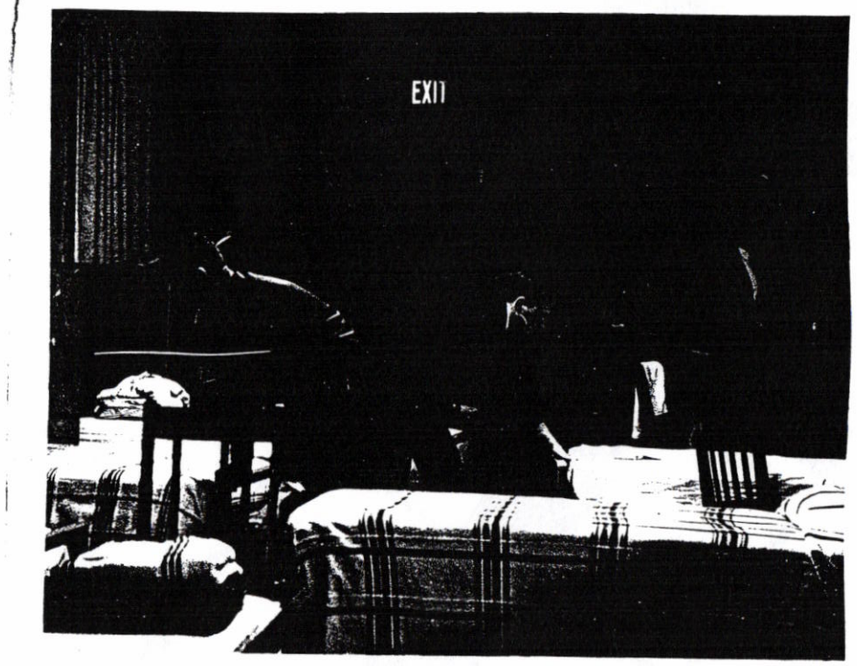
All Anglophone countries have enacted laws which directly address sexual offenses against minors. The age at which young people are protected by statutory rape laws varies in these countries, from under 13 years in Nigeria to under 16 years in Zimbabwe. Only Kenya specifically criminalizes both physical and verbal sexual harassment.

Young girls frequently report that their early sexual experiences were coerced. In a study in South Africa, 30 percent of girls report that their first sexual intercourse was forced. In rural Malawi, 55 percent of adolescent girls surveyed report that they were often forced to have sex.



Institutions are indifferent or hostile and there are only a handful of informal networks for victims of sexual violence.

- The threat of social stigma prevents young women from speaking out about rape and abuse. In Zimbabwe, rape cases are sometimes settled out of court when the perpetrator either pays compensation to the girl's father or pays a bride price and marries the girl to avoid bringing public attention and shame to the girl and her family.



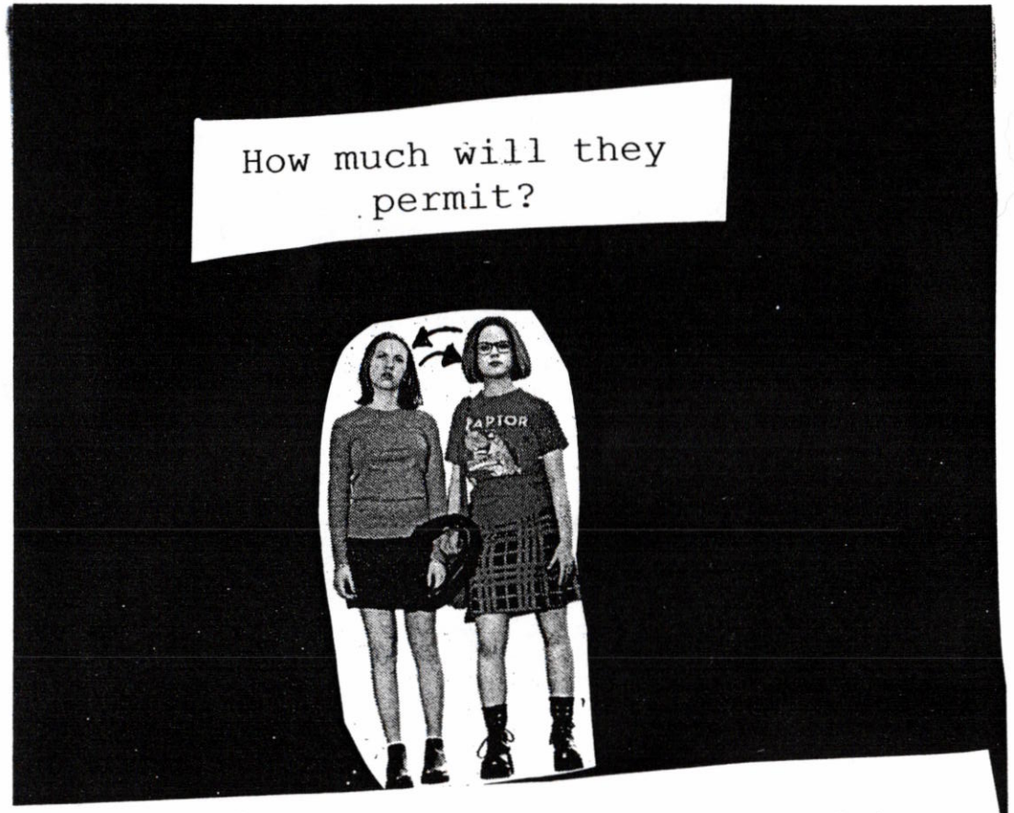
The IMF and World Bank have been empowered by the governments which control it (led by the U.S., the U.K., Japan, Germany, France, Canada, and Italy -- the "Group of 7," which holds over 40% of the votes on their boards) with imposing economic austerity policies in the countries of the so-called "Third World" or "global South." Once Southern countries build up large external debts, as most have, they cannot get credit or cash anywhere else and are forced to go to these international institutions and accept whatever conditions are demanded of them. None of the countries has emerged from their debt problems; indeed most countries now have much higher levels of debt than when they first accepted IMF/World Bank "assistance."

Structural Adjustment Programs (SAPs)

The IMF/World Bank conditions - "structural adjustment programs" - force Southern countries to promote sweatshops, exports to rich countries, and high-return cash investment. The resulting increase in international commerce - corporate globalization - led to demands by corporations and investors for ways to lock in their privileges and protection against the perceived danger of governments seizing assets or imposing new regulations. The WTO was the answer to those demands, an institution whose secret tribunals can overrule national laws if they are found to violate the rights of corporations.

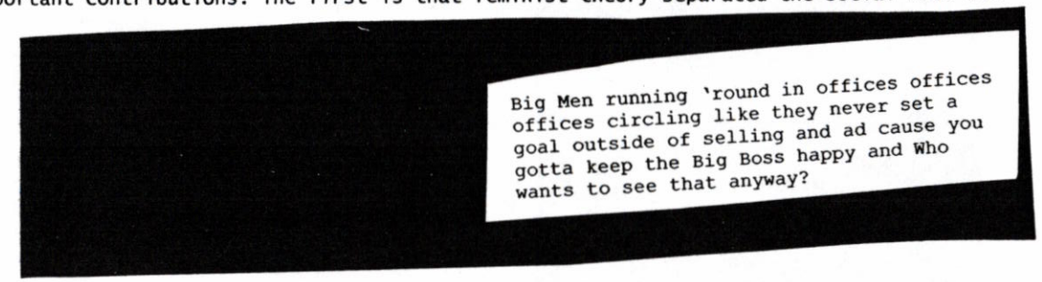
The World Bank is best known for financing big projects like dams, roads, and power plants, supposedly designed to assist in economic development, but which have often been associated with monumental environmental devastation and social dislocation. In recent years, about half of its lending has gone to programs indistinguishable from the IMF's: austerity plans that "reform" economic policies by suffocating the poor and inviting corporate exploitation.

Although the IMF finally got some of the criticism due it with the East Asian financial crisis (where it imposed austerity programs on South Korea, Indonesia, and Thailand), the two institutions continue to be the chosen tools of the political and business elites for ruling the global economy, and run, to one degree or another, about 90 Southern countries' economies. These countries are forced to adopt policies even more committed to deregulation and withdrawal of government from insuring public welfare than those in the U.S. Considering how impoverished many of these countries were to start with, the effects of these policies have been predictably devastating. The of "emerging market success stories" we sometimes read about generate wealth which goes to very small segments of the populations, and much of it ends up in the North. The great majority of the people of the South are enduring increased poverty, decreased access to basic services, and decreased control over their own economies



The word "queer" in queer theory has some of these connotations, particularly its alignment with ideas about homosexuality. Queer theory is a brand-new branch of study or theoretical speculation; it has only been named as an area since about 1991. It grew out of gay/lesbian studies, a discipline which itself is very new, existing in any kind of organized form only since about the mid-1980s. Gay/lesbian studies, in turn, grew out of feminist studies and feminist theory. Let me tell you a little about this history. (It's interesting in its own right, because it is literally happening under our noses, in our classrooms, at this moment; it's also interesting as a way of seeing how theoretical movements or schools grow out of other schools, as we've already seen with the bricolage that emerges from Saussure to Derrida to Lacan to Cixous and Irigaray).

Feminist theory, in the mid- to late 1970s, looked at gender as a system of signs, or signifiers, assigned to sexually dimorphic bodies, which served to differentiate the social roles and meanings those bodies could have. Feminist theory thus argued that gender was a social construct, something designed and implemented and perpetuated by social organizations and structures, rather than something merely "true," something innate to the ways bodies worked on a biological level. In so doing, feminist theory made two very important contributions. The first is that feminist theory separated the social from the


Big Men running 'round in offices offices offices circling like they never set a goal outside of selling and ad cause you gotta keep the Big Boss happy and Who wants to see that anyway?

Queer Theory

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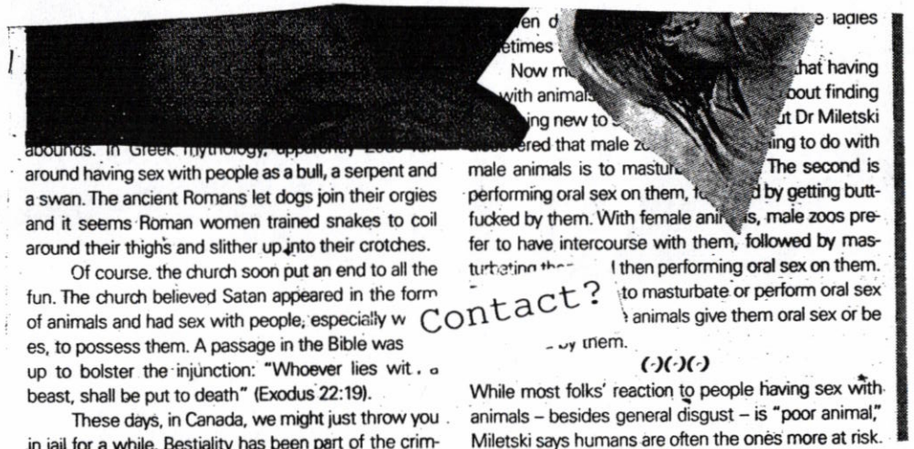


...abounds. In Greek mythology, apparently Zeus ran around having sex with people as a bull, a serpent and a swan. The ancient Romans let dogs join their orgies and it seems Roman women trained snakes to coil around their thighs and slither up into their crotches.

Of course, the church soon put an end to all the fun. The church believed Satan appeared in the form of animals and had sex with people, especially w... es, to possess them. A passage in the Bible was up to bolster the injunction: "Whoever lies wit... a beast, shall be put to death" (Exodus 22:19).

These days, in Canada, we might just throw you in jail for a while. Bestiality has been part of the criminal code for the last ten years. In the U.S., where

...ladies ...etimes ... Now m... that having ...with animals ...bout finding ...ing new to s... ...t Dr Miletski ...discovered that male z... ...ing to do with male animals is to mastur... The second is performing oral sex on them, f... d by getting butt-fucked by them. With female ani...s, male zoos prefer to have intercourse with them, followed by masturbating the... then performing oral sex on them. ...to masturbate or perform oral sex ...animals give them oral sex or be ...by them.

(·)(·)(·)

While most folks' reaction to people having sex with animals – besides general disgust – is "poor animal," Miletski says humans are often the ones more at risk.

Contact?

biological, insisting that we see a difference between what is the product of human ideas, hence something mutable and changeable, and what is the product of biology, hence something (relatively) stable and unchangeable. The second contribution is related to the first: by separating the social and the biological, the constructed and the innate, feminist theory insisted that gender was not something "essential" to an individual's identity.

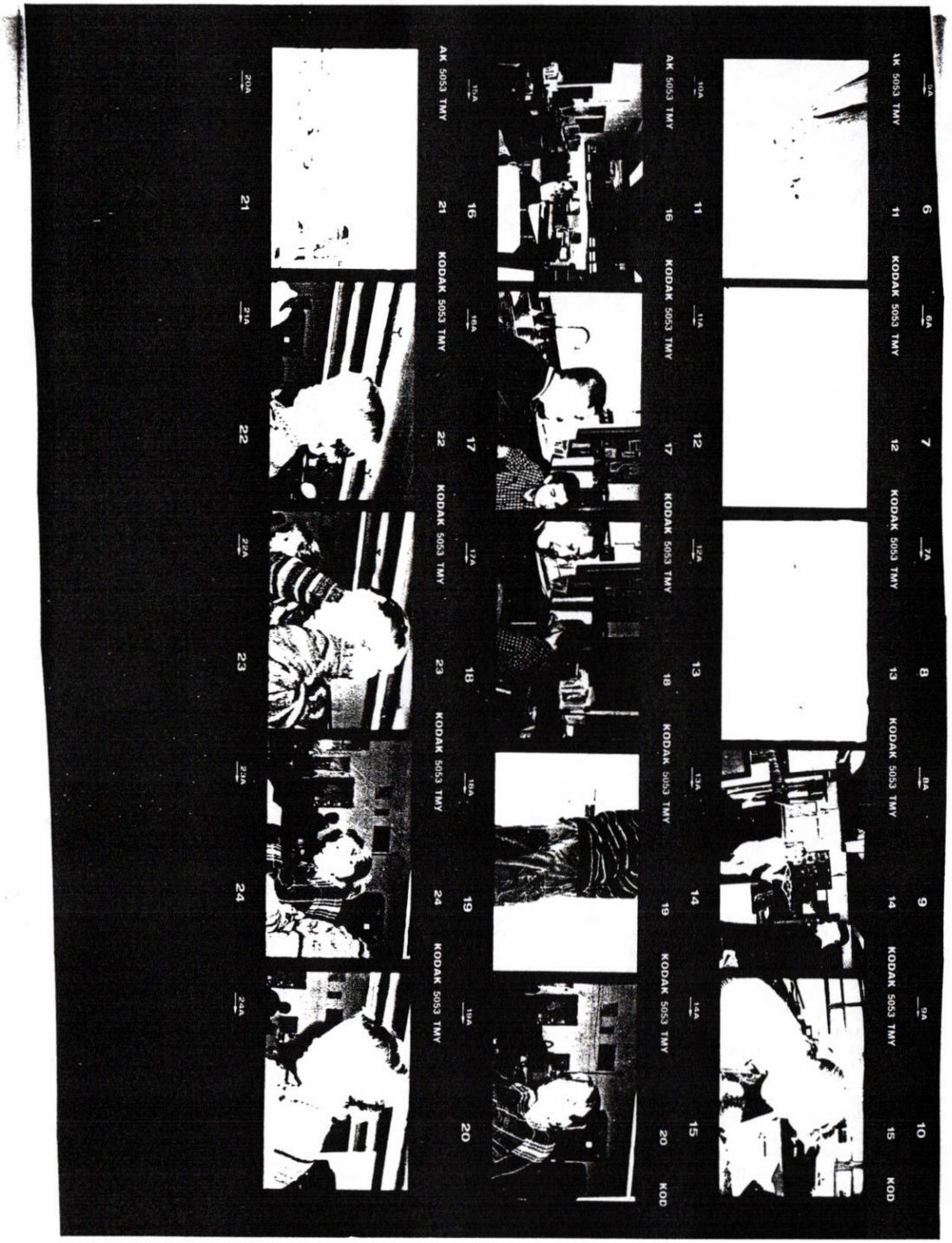
sucking off a dolphin.

One zoo in Miletski's study said a horse he was jerking off got so excited when he came that he kicked and broke the guy's finger.

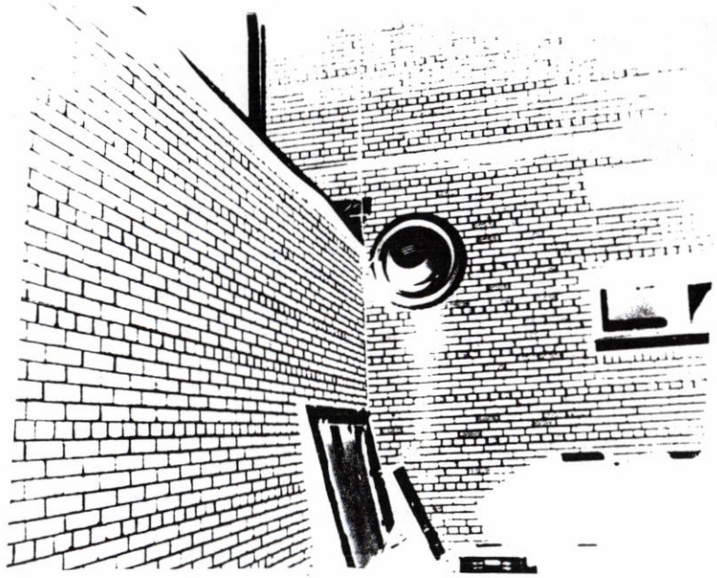
Miletski also learned about some of the precautions zoophiles take to protect the animals as well. Plenty of lube, for example. And cut those fingernails. Condoms, apparently, aren't necessary, as animals don't have the same STDs people have, though it is possible to cause vaginal tract irritation in female animals. The worse a person might catch is lice or maybe worms.

(·)(·)(·)

While Dr Miletski started out believing zoophilia was ...something to be cured, talking to zoophiles and study-



What is a zine?
A zine (pronounced "zeen") is a do-it-yourself media. Most are cut and paste and reproduced with a copy machine. A zine can be about anything... art, politics, music, memorabilia, personal topics...



what is the connection between zines and anti-oppression?

a zine is a self-statement.

it allows for expression.

it subverts the mainstream.

it is accessible.

a zine is an outlet for personal experience and linking that experience with others.

a zine is a safe space for marginalized groups.

established a women's only space and the establishment of that space allowed
that women's group to become a significant and powerful political force on campus. However, an issue arose over who is a woman.. what constitutes an "authentic" woman. This occurred when a MtoF (had lived as woman for

female

several years) asked to join the group. When it became known that she was
born a "man" the other women in the group said that she wasn't eligible to
join, to use the women only facilities etc.
so how are these issues resolved?

I am, as a feminist, a member in a women-only group, the Anarchofeminists. I have said that if I am unwelcome, just say and I will leave, because I don't want to be rude, but they have no way of discriminating me because I am transgendered. The transgendered individuals have struggled and continue to struggle more than genetically pure females, if you can ever define a genetically pure female, that is. (Apart from transsexual presence, I have never seen women discussing that one).

We should be a front-line feminist concern. The fact that we aren't is in itself something they have hard time explaining.

male

Let alone if they actually started to discriminate the most unfortunate of them.....
I'm saying, it is OK to say I'm acting like an asshole, but it is not OK to say I am not a woman.

transphobia it also just ignores... unfortunately. I belong to this group so it effects me.

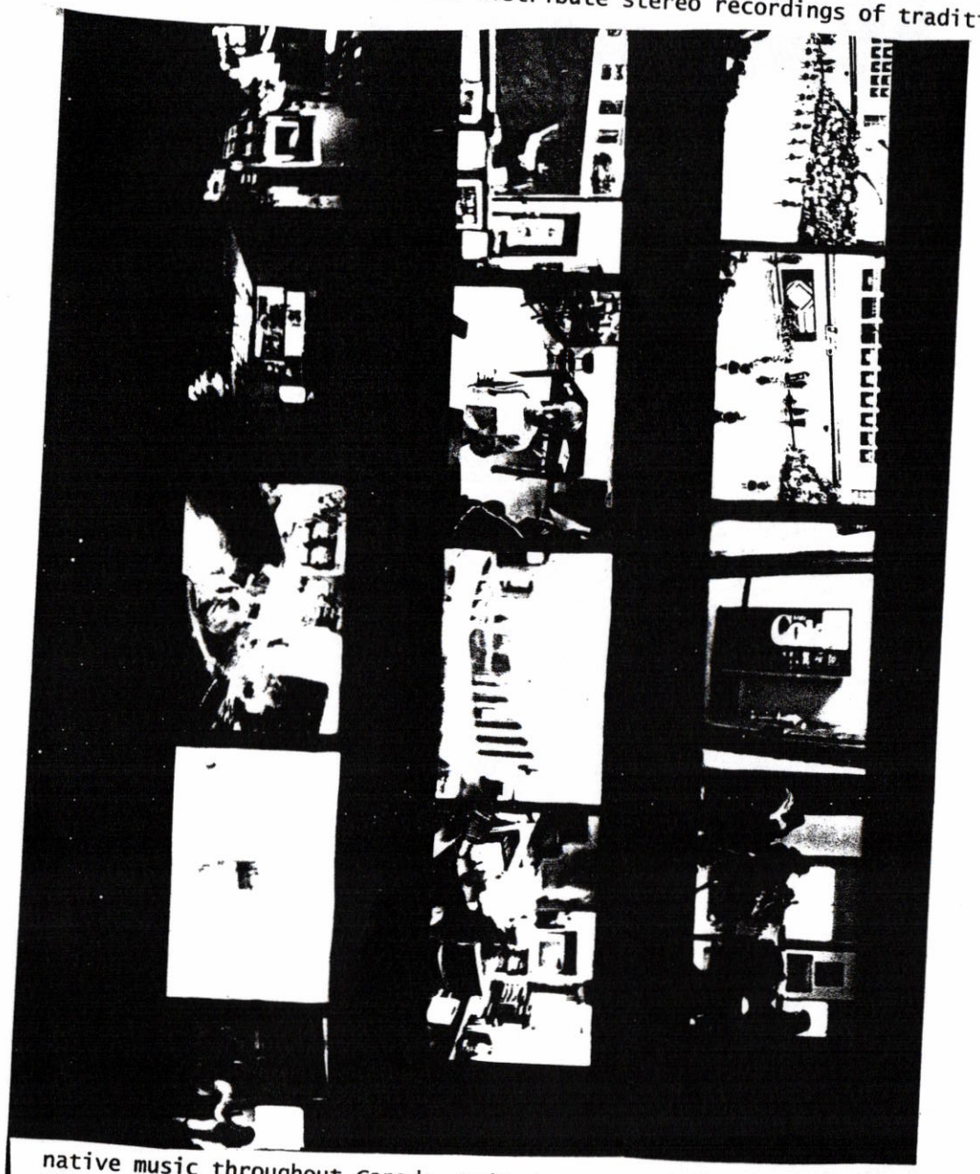
In the 1960's all the oppressed groups we call "queer" fought together for our rights, but after Stonewall everything changed. Lots of lesbians/gays started to pursue middle-class/het-ish lifestyles. There became a new ideal what was to be gay and it is definitely bad taste to talk about politics, discrimination, HIV in the lesbigay circles. Everybody that could not fit into this new ideal was basically left out from the lesbigay circles whose main function is to make their members fashionably clothed alcoholics.

No wonder our rights haven't progressed since the 1960's. Anarchists here can have 700 people marching any day. 2000 people have marched for Jesus and 3000 against the planned Nuclear Power Station. But the Sexual Equality can have at most 400 people marching and no political slogans will be shown or shouted.

Everywhere anarchists and environmentalists march there is media coverage. Queer Pride could interest less than a country fair.

If there is some outrage within our circles such as during the ex-gay organization seminars, it makes some petty news in the queer media. In the mainstream media it is headlines, instead. But this is something that has been reported here also with the Gay Shame publicity.

Sweetgrass Records was initially established by partners Ted Whitecalf & Darlene Whitecalf in
May 1993, to record, promote and distribute stereo recordings of traditional



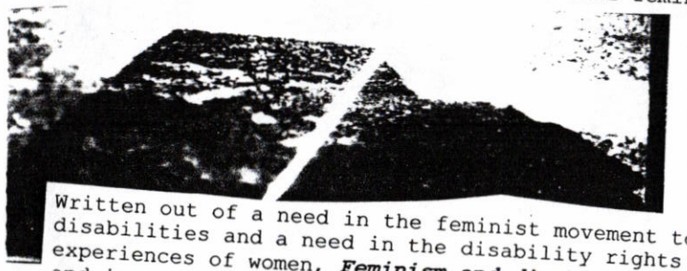
native music throughout Canada, United States, and Europe. Ted & Darlene successfully established the company and proceeded to construct and maintain a small office and distribution centre. Establishment of this office and distribution centre has now been completed and the company is rapidly gaining market exposure and recognition.

http://www.sweetgrassrecords.com/

TITLE: ***Redrawing the boundaries of feminist disability studies***
AUTHOR: Garland Thomson, R.
PUBLICATION INFORMATION: 1994

Feminist Disability Studies, 20(3), 583-597.

In this review essay, Rosemarie Garland Thomson argues for the recognition of feminist disability studies within feminism. She states that feminist critical analysis does not usually recognize disability as a category of otherness (as it does with race, class, and gender) unless the study specifically states this focus. Although helpful, she would like to see a shift away from women's autobiographical accounts of their own experiences with disability, which often promote the "disaster/terror/pity scenario of disability", to an articulation of feminist disability studies as a "major critical subgenre within feminism." She asserts that feminist disability studies can be located in the broader area of identity politics if discourses of the body marked as deviant are included. To illustrate her argument, Thomson draws on four feminist works. The first three,



Written out of a need in the feminist movement to include women with disabilities and a need in the disability rights movement to address the unique experiences of women, ***Feminism and disability*** combines the personal, political, and intellectual aspects of feminist theory and disability theory. Hillyer discusses such issues as body awareness, community, nature and technology, and the ways in which cultural standards of language, independence, and even mother-blaming are constructed. She also challenges political movements which stress productivity and normalization in order to include more types of people and more aspects of the human condition.

University of Oklahoma Press

1005 Asp Avenue

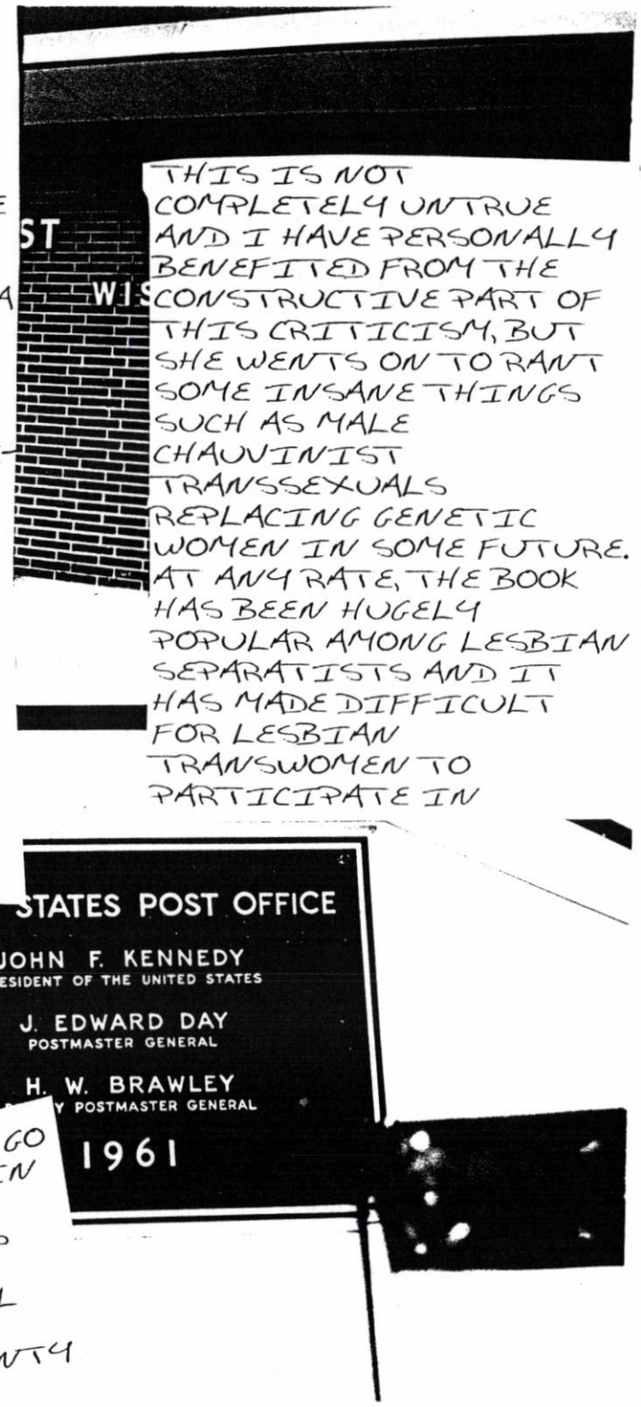
Norman, OK 73019-0445

http://www.ou.edu/oupress/

Invalid women: Figuring feminine illness In American fiction and culture, 1840-1940 by Diane Price Herndl, Monstrous imagination by Marie-Helene Huet, and Tattoo, torture, mutilation, and adornment: The denaturalization of the body in cultural text edited by Frances E. Mascia-Lees and Patricia Sharpe, do not deal with "disability" specifically, instead, Thomson interprets these works in a feminist disability studies perspective. She uses the fourth book, Barbara Hillyer's Feminism and disability because it specifically addresses the issue of disability and feminism, and because it embodies the feminist principle that the personal is political. Thomson hopes that these four books introduce perspective into the emerging field of feminist disability studies.

TITLE: ***Feminism and disability***
AUTHOR: Hillyer, B.
PUBLICATION INFORMATION: 1993

ARE ONE REASON I HAVE NEVER BEEN VERY CLOSE TO QUEER/LESBIAN CIRCLES (THE OTHER REASON BEING THAT I AM NOT LESBIAN MYSELF). IN 1980 JANICE RAYMOND, A LESBIAN RADICAL FEMINIST ESSENTIALIST WROTE A VICIOUS BOOK ABOUT THE TRANSSEXUAL WOMEN (TRANSSEXUAL EMPIRE THE MAKING OF THE SHE-MALE JANICE G. RAYMOND ATHENE SERIES IN WOMEN'S STUDIES PUB DATE: 1994, 264 PAGES PAPERBACK: $17.95, ISBN: 0807760725) WHERE SHE BASICALLY SAID THAT TRANSSEXUAL WOMEN WERE SEXIST MEN IN DRAG INVADING WOMEN'S/LESBIAN SEPARATIST PLACES.



THIS IS NOT COMPLETELY UNTRUE AND I HAVE PERSONALLY BENEFITED FROM THE CONSTRUCTIVE PART OF THIS CRITICISM, BUT SHE WENTS ON TO RANT SOME INSANE THINGS SUCH AS MALE CHAUVINIST TRANSSEXUALS REPLACING GENETIC WOMEN IN SOME FUTURE. AT ANY RATE, THE BOOK HAS BEEN HUGELY POPULAR AMONG LESBIAN SEPARATISTS AND IT HAS MADE DIFFICULT FOR LESBIAN TRANSWOMEN TO PARTICIPATE IN LESBIAN EVENTS AND GO TO LESBIAN DISCOS. IN STOCKHOLM AND ELSEWHERE THERE HAS BEEN PANTY CHECKS, EVEN. A TRANSSEXUAL AUTHOR SAID THAT LESBIANS DOING PANTY CHECKS HAVE

DEGENERATED HUMAN RACE TO THE LEVEL OF A GROUP OF BABOONS GRABBING EACH OTHER'S GENITALS. (I WOULD CALL A PANTY CHECK A VIOLATION OF MY SEXUAL INTEGRITY). MICHIGAN WOMYN'S MUSIC FESTIVAL IS A CONSTANT TROUBLEMAKER AND THE TARGET OF TRANS ACTIVISTS: HTTP://WWW.CAMPTRANS.COM/

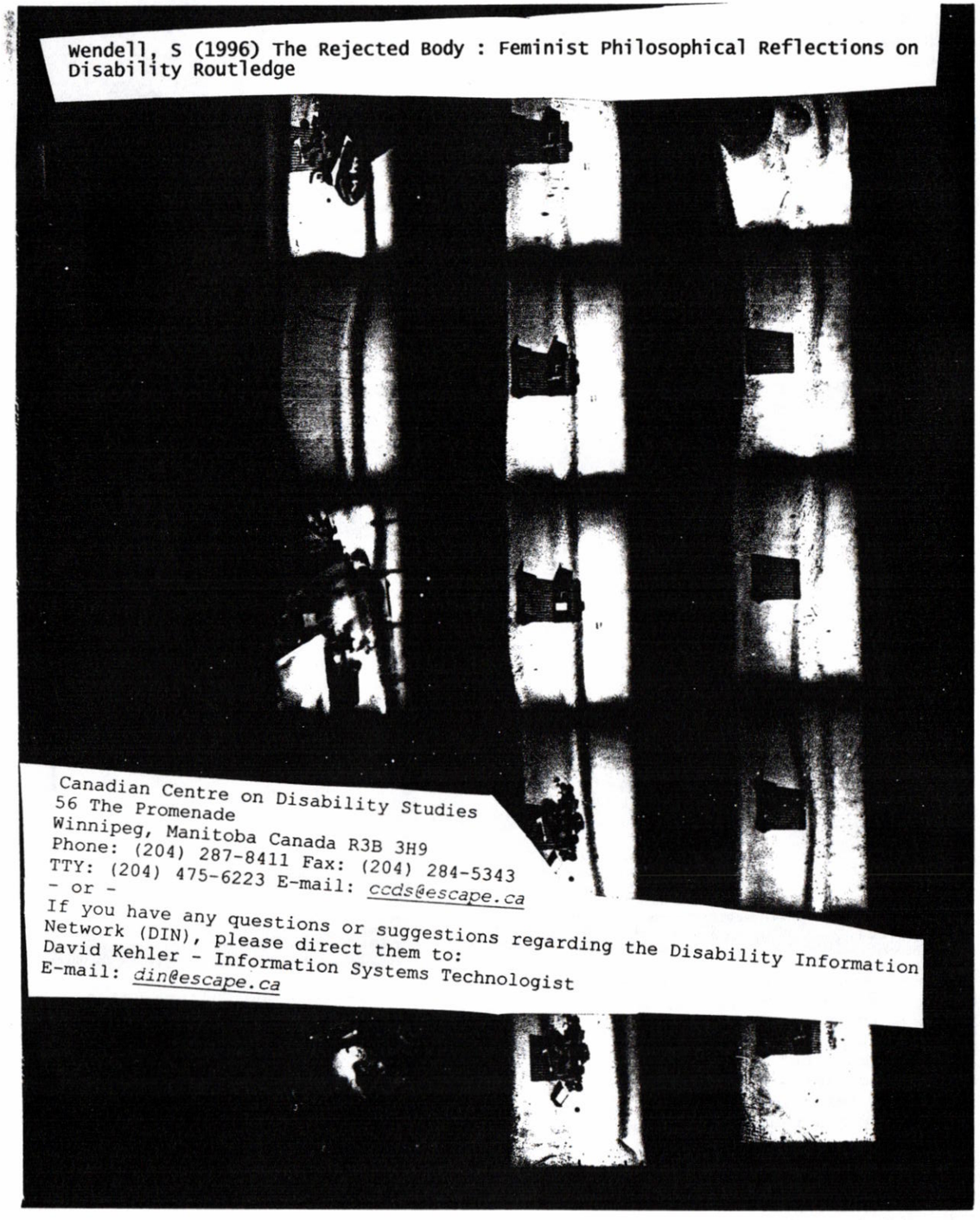
THERE HAS BEEN OTHER INSTANCES LIKE THE EUROPRIDE IN STOCKHOLM WHERE LESBIAN SEPARATISTS HAVE TRIED TRANS-EXCLUSION.

I THINK ISOLATION IS DANGEROUS. MUCH MORE DANGEROUS THAN ANY CULTURAL XENOPHOBIA WILL WARRANT.

I WAS ISOLATED WHEN I WAS KICKED OUT OF JEHOVAH'S WITLESSES FOR BEING TRANSGENDERED. NONE OF THEM WILL EVER ASSOCIATE WITH ME. YET THEY CANNOT FIND ONE BIBLICAL REASON WHY TRANSGENDERED PEOPLE SHOULD BE EXPELLED. ON THE CONTRARY, THE BIBLE SUPPORTS TRANSGENDERED PEOPLE. BUT I DO NOT BELIEVE IN THE BIBLE ANYWAY ANY LONGER, BUT IT IRKS ME TO SEE THE SAME CULTIC ABUSE, SOME KIND OF SOFT DICTATORSHIP OF THE CULTURE OF NONDISCUSSION IN THE ANARCHIST CIRCLES. BETTER THAN MOST DICTATORSHIPS, BUT IT IS STILL A DICTATORSHIP.

YOU GOTTA BE THE FIRST PERSON TO DO THAT. EVEN I DISLIKE MYSELF. I HAVE STARTED TO LOVE YOU BECAUSE YOU STARTED THE ARGUMENT THAT I WANTED TO START BUT DID NOT HAVE GUTS TO.

Wendell, S (1996) The Rejected Body : Feminist Philosophical Reflections on Disability Routledge



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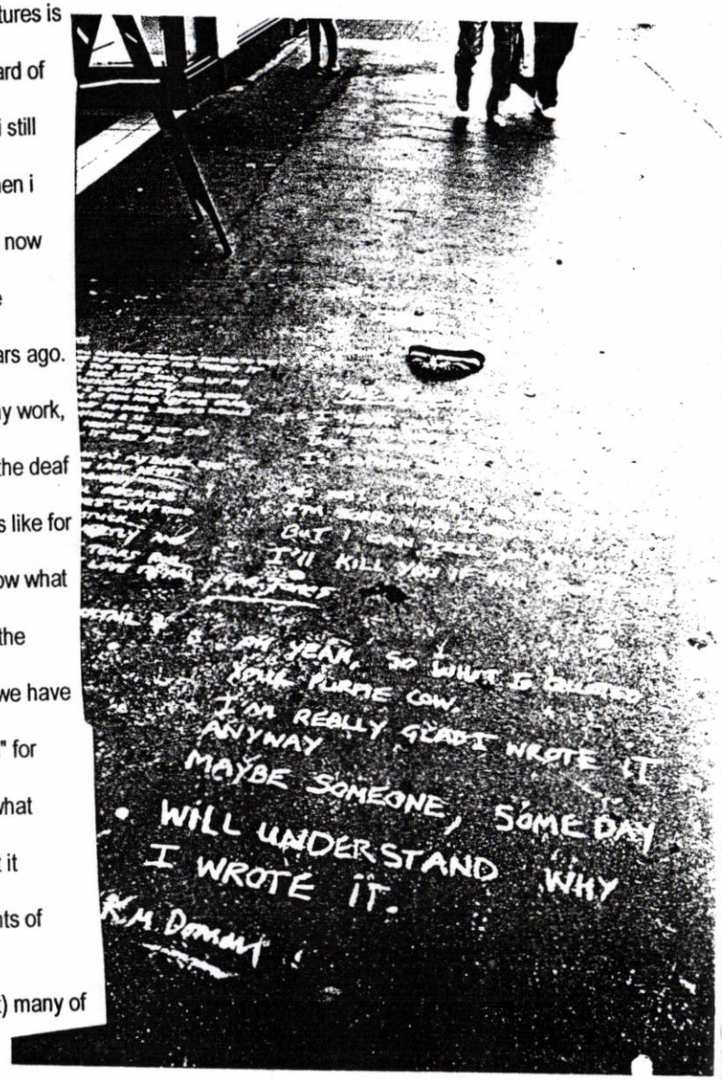
Phone: (204) 287-8411 Fax: (204) 284-5343
TTY: (204) 475-6223 E-mail: ccds@escape.ca
- or -
If you have any questions or suggestions regarding the Disability Information Network (DIN), please direct them to:
David Kehler - Information Systems Technologist
E-mail: din@escape.ca

also, what is considered a privilege in some cultures is not considered a
privilege in other cultures. for example; i was hard of hearing as a child.
my hearing is now considered normal ('though i still have a few developmental
hearing problems) because of surgery i had when i was 8. because of the
privilege of coming from a middle class family i now have the privilege of
hearing. if i hadn't had the operation i would be profoundly deaf now. i
started to work as a deaf rights advocate 7 years ago. I'm a vocational
counselor/interpreter, fluent in ASL. i find, in my work, that my "formerly
hard of hearing" status gives me privileges in the deaf community that my
hearing coworkers don't share. i know what it's like for someone to treat me
like I'm stupid because i can't hear them, i know what it's like to meet a
new person and to struggle to read their lips. the clients i work with
trust me more (then my coworkers) because we have shared experiences. plus,
they know that I've lived in the "hearing world" for most of my life and
often ask me for "insider information" about what hearing people really
think about this or that.(i usually respond that it depends on the person.)
i interpret a lot of "diversity trainings" for clients of mine who work for
large companies (usually
big companies do that stuff, small ones don't) many of my clients point out,



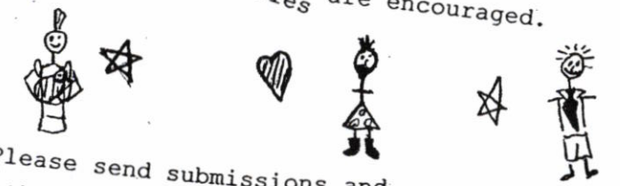
QUEER POSITIVE SPACE

This is a place where human rights are respected, and where gays, lesbians, bisexuals, transgendered persons, their friends and allies are welcomed and supported.

Submissions of writing and artwork are needed for a book or hefty zine focusing on trans and genderqueer people's body parts and experiences that may be seen as "gendered." Non-trans and non-genderqueer friends + lovers are encouraged to submit entries.

Entries can be anonymous, any length, and any language.

Non-fiction entries are encouraged.

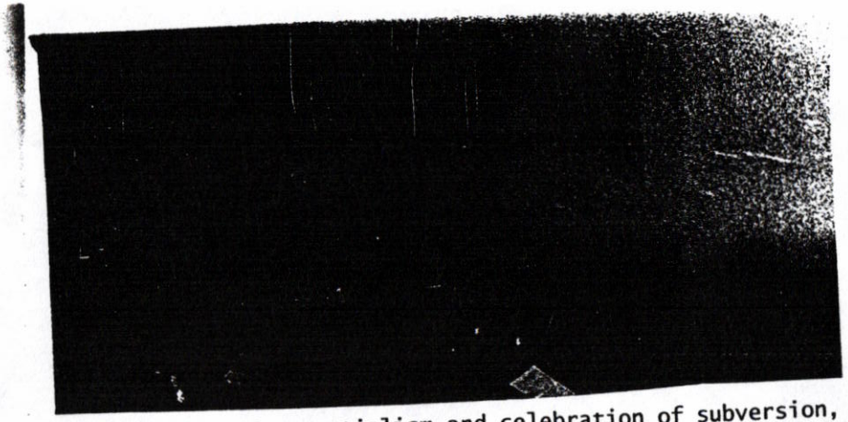


Please send submissions and other correspondence to

cuntdick@smootch.com

or

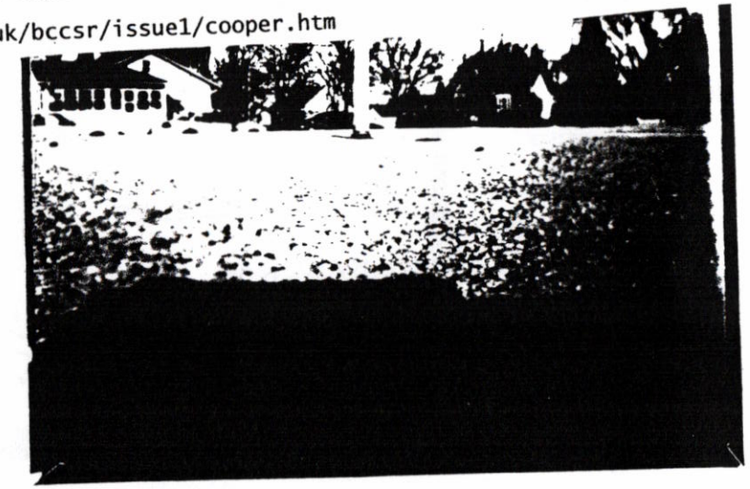
Katie + Elena
15215 Mitchell Creek Drive
Fort Bragg, CA 95437



From a refusal of essentialism and celebration of subversion, queer theorists have mounted a resounding challenge to traditional interpretations such as Susan Sontag's interpretation of camp as apolitical and assimilationist/assimilated; and to Jack Babuscio's steadfast claim on camp as a 'gay sensibility'. Queer theorists insist instead on camp's political and its specifically queer status. Subcultural lesbian and gay camp have been reclaimed as a model for a particular type of gender performance. Efforts to circumscribe camp as a type of masquerade has elided earlier critiques which sought to define camp as a particular activity or strategy that signalled the material form of a 'gay sensibility'. To some extent, these discussions were intended to mark the specificity of lesbian and gay identity for the purpose of uniting the civil rights movement.

In contrast, the current discussion tends to focus on camp as a type of performance. Thomas A. King (1) has argued that Camp gesture signals an ontological challenge that displaces bourgeois notions of the Self as unique, abiding, and continuous, while substituting instead a concept of the Self as performative, improvisational, discontinuous, and processually constituted by repetitive and stylised acts. Camp is also understood within this queer paradigm to be rooted in gay men's lack of access to the machinery of representation. For Cynthia Morrill, 'Camp discourse is the epiphenomenon of the queer subject's proscription in the dominant order; it is an effect of homophobia'. She goes on to argue that, 'Camp results from the uncanny experience of looking into a nonreflective mirror and falling outside of the essentialized ontology of heterosexuality, a queer experience indeed'.

From:
http://artsweb.bham.ac.uk/bccsr/issue1/cooper.htm



during these meetings, that the issues of prejudice they deal with are just as demoralizing as those of racism or sexism. and often the outcome of these discussions is that folks from a wide variety of cultures/classes find common ground in their shared experiences of oppression and new understandings of each other are formed. this ends up being helpful for everyone involved and actually does change the "vibe" of a workplace. this is why i think it's important to look at this stuff from many perspectives. and to speak to each other respectfully about our own experiences, and the experiences of those around us that have effected our opinions.

Disability & Society
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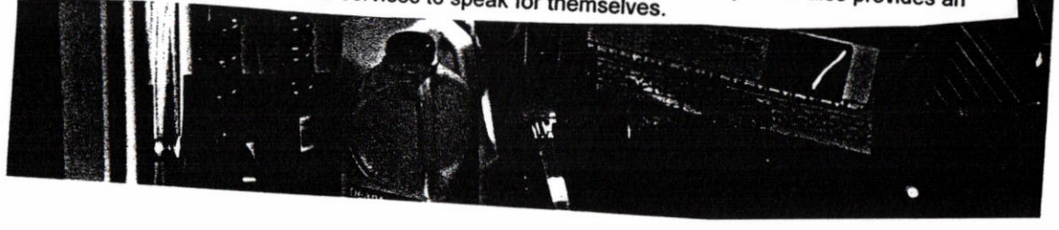
AVAILABILITY:
Journal and on-line (with paid subscription)
Disability & Society is an international journal providing a focus for debate about such issues as human rights, discrimination, definitions, policy and practices. It appears against a background of change in the ways in which disability is viewed and managed.
Definitions of disability are more readily acknowledged to be relative; custodial approaches are seen as inadequate and unacceptable--placing greater emphasis on community care and integration. However, policy intentions may not have the desired effects on the realities of everyday practice and policy changes themselves may be merely cosmetic, or appropriate but unfunded.
While publishing articles that represent all the professional perspectives, the journal also provides an opportunity for the consumers of the services to speak for themselves.

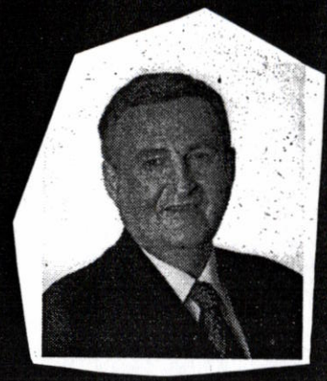


it seems to me that the issue of privilege becomes a very emotional thing
to talk about
because it's so based on one's personal experience.
to me, because i'm a deaf rights activist, i find it curious that the issue
of ability/disability
rarely comes up in discussions about privilege in America. the reason i
think this is interesting
is because race is something you are born into, it doesn't change...however
"ability" (i have a lot of problems with this term but will use it anyway,
for the sake of simplicity) can change at any moment.
a real life example of this would be my friend Ruben....he was standing on
the street one day with his girlfriend. a guy walked by and said his
girlfriend had a nice ass. Ruben told the guy to fuck off then bent over to
tie his shoe. the guy pulled out a gun and shot Ruben in the head. he has
lost the use of both legs, his left arm, and is blind in his right eye. this
happened when he was 20. he's lived in a nursing home for the past seven
years (which is where we met and became friends), and now hopes that someday
he will be transferred to a group home where he would be able to live more
independently.
I've met countless other people who's lives have completely changed
suddenly due to illness or injury.
I'm not saying that one form of privilege or oppression outweighs another
(i strongly agree with lisa in this regard) but that it's important to look
at this issue from as many different angles as possible to get a full
picture. and to notice that some forms of privilige have more fluid nature
to them and others don't....how does that effect those who have or don't
have those privileges.

Did you ever wonder

why we -the rich-

are so white?

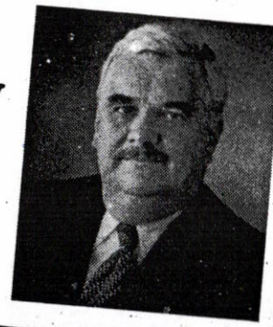


HISTORY'S

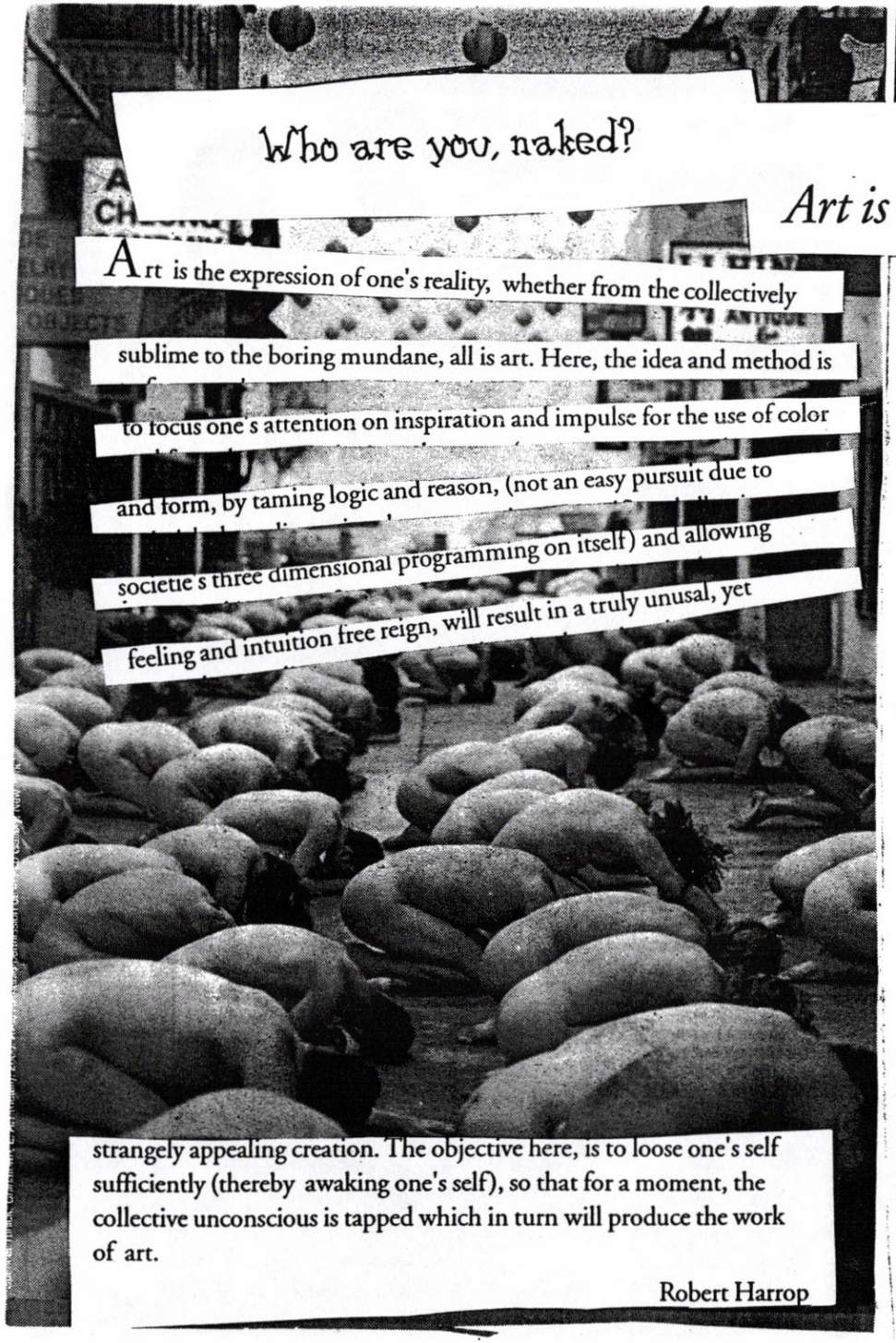
Of course. But then

I read some history

and learned why.

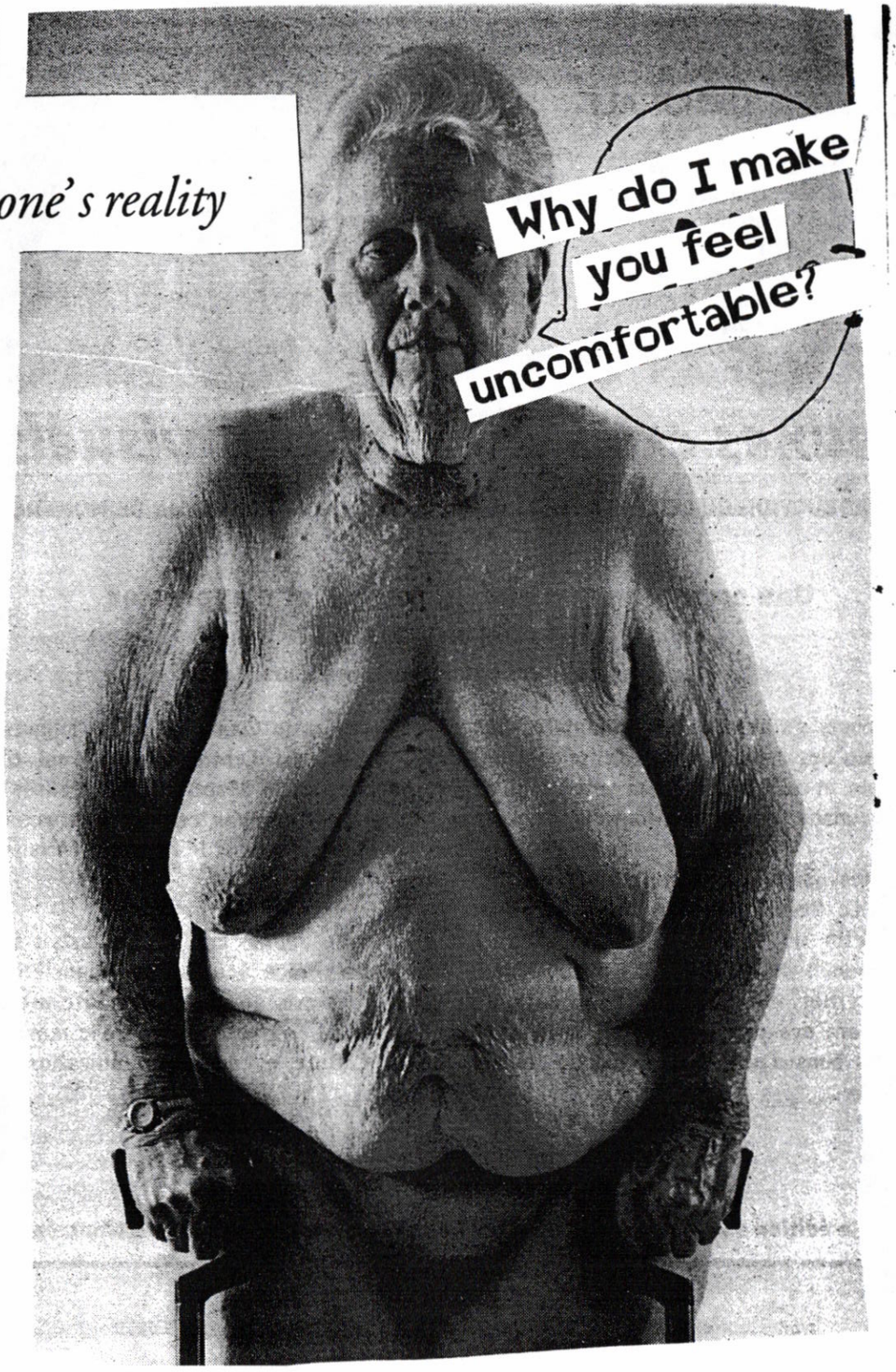


WINNERS



Who are you, naked?

Art is the expression of one's reality, whether from the collectively sublime to the boring mundane, all is art. Here, the idea and method is to focus one's attention on inspiration and impulse for the use of color and form, by taming logic and reason, (not an easy pursuit due to societie's three dimensional programming on itself) and allowing feeling and intuition free reign, will result in a truly unusal, yet strangely appealing creation. The objective here, is to loose one's self sufficiently (thereby awaking one's self), so that for a moment, the collective unconscious is tapped which in turn will produce the work of art.

Robert Harrop

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